

ZION'S HERALD.

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ZION'S HERALD.

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ALONZO S. WEED,
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THE PHANTOM BRIDGE.

BY REV. M. TRAFONT.

Left far behind is childhood's rosy spot,
Youth's treasured store of dreams;
All lost, yet how or where, I may not say,
It seems a strange, mysterious way,
The slow, slow steps are mine, the bitter lot,
Where did I cross the parting stream?

I've traveled far, for O, my feet are sore,
My garments soiled, and worn;
I must have crossed the bridge between
That sunny spot so bright, so green,
And this rough place with winter hoar,
When did I cross the narrow bourne?

Ah, heart of mine! there is no bridge, no
stream,
Nor stream, nor gulf between
The morning start and evening stay;
One long, unbroken, weary way;
We looking onward all the while,
Longing for what is still unseen.

Between the coming, the unclouded day
And this dark, misty night,
Hardly a chasm, just a long-drawn sigh,
A moment's closing of the trembling eye,
A moment's breaking of life's fitful ray,
And then, a world of light.

THE GEMMI PASS.

BY JOSEPH CUMMINGS, D. D., LL. D.

There is a great difference in the labor and fatigue connected with journeys in Switzerland. Even invalids can pass comfortably through this wonderful land, traveling by railroads, steamboats, and other modes of conveyance that require not much exertion. They can draw near to much that is grand and magnificent, and with reference to scenery, much that is wild, stormy, and sublime. They can test the correctness of the maxim (not correctly applied to this scenery), "distance lends enchantment to the view." Much that was difficult years ago, has ceased to be so, since the way has been explored, paths made, and the means of easiest access discovered.

This year the ascent of Mont Blanc is comparatively easy. Indeed, while we were at Chamouny, three young ladies attempted the ascent, and two succeeded. The third was prevented by sudden illness caused by the rarity of the atmosphere, and was carried back after three fourths of the ascent had been completed. During the past season the snow has been hard, a most important consideration, and other circumstances have been favorable. I felt a strong inclination to attempt the ascent, and under other circumstances might have made it.

There is something inspiring in such scenery, and I can well excuse an adventurous young man for performing feats that are really reckless, and such as are termed by the prudent, who judge of them at a safe distance, foolhardy.

The route planned by our party did not include much of the most difficult traveling in Switzerland. We saw much of the Bernese Oberland, but only saw in the distance Zermatt, where the traveler is admitted to the heart of the Alpine world, and is surrounded by rugged scenery of surpassing grandeur. From our general course we determined to make one detour, and go over the Gemmi Pass. This wild, picturesque pass has been pronounced one of the most dangerous in Europe. We did not find any special difficulty, and were not aware we incurred any unusual risk. What most troubled us was the annoyance occasioned by misrepresentations as to time and distance. We made an early start from Interlaken in a carriage specially engaged for our party. We had been encouraged to expect a fair day, but soon after we started it commenced to rain, and the whole day was wet and uncomfortable. We reached Kandersteg three hours after the time named, and but little consideration was needed to decide that at that time we could not attempt the pass in rain and darkness. We stopped at the Gemmi, a nice little hotel at the foot of the Pass. We engaged horses and guides for five o'clock the next morning, but at that hour it rained hard, and continued to rain nearly all the day. We remained quiet, save that I made a stroll through the long straggling street that constituted the village. As in all Swiss villages, the little church was the most interesting object. In its front yard, and crowding up to its doors, as if people were unwilling to give sufficient lands to the dead, were numerous graves, decorated with ancient devices and touching words of affection. I wondered at first, that from a village so small so many should have been gathered to the dead, but then I saw from the date of their erection, inscribed on some of the houses, that for many years people had lived in this quiet, secluded place. The silence was oppressive, broken by no sounds of industry or social life. Near evening, a crowd of children, let out from school and under the care of a grave schoolmistress, with their feet steps and merry laughter, gave new interest to the scene. Having inspected the village I turned aside for variety, to examine a small dilapidated sawmill, and in the absence of the owner tried my hand at its primitive machinery. Its power was derived from a very small stream that had an unusual fall. Rapid descent is here

more readily found than quantity of water. During the next night it snowed, and in the morning all the mountains were covered. The question of attempting the pass was again considered. The ladies showed good courage, and no inclination to turn back, so we decided to go on. Prudent natives advised us to desist, and gravely announced that the season had passed. While on the way we were told we should find great difficulty in forcing our way through the snow. Despite the warnings which did not much impress us, we hastened on. The ascent of the Gemmi Pass from Kandersteg is steep at first, but the last part of the way to the summit is less precipitous.

At the distance of three hours, according to the Swiss mode of reckoning, we stopped to rest our horses at the small and solitary inn of Schwandenbach. This is the only house on the road. It is a dreary place. It is deserted during winter. Here the poet Werner lived several weeks and laid the plot of his drama, "The 24th of February." Here we obtained specimens of the edelweiss. This flower is valued on account of the difficulty of obtaining it, as only those who ascend great heights with all their peril, can pluck it. It grows higher than any other flower on the Alps. It blooms under the snow, and is found where it melts away. Our specimens had been left at the hotel by hunters who had recently visited the house.

Just before reaching the summit, we came to the lake Daubensee, 7,238 feet above the level of the sea. It is formed by the waters of L  mmeren Glacier, has no visible outlet, and is frozen more than half the year. In about a half an hour we reached the Gemmi or summit, 7,553 feet high, and situated immediately beneath the brown limestone rocks of the Daub  horn.

From this wild, irregular, desolate height, is a most magnificent view. The storm had passed, and the sun shone brightly on the snow-covered mountains as we stopped and gazed around. On the left we gazed on a part of the Rhone valley, and the Alps of the Valais. The lofty group of mountains to the extreme left are the Mischabelhorn; further to the right rises the mighty Weisshorn, then the Br  nckhorn, the pyramid of the Matterhorn, and still more to the right, the "Dent Blanche." At a giddy depth below we saw the goal of our day's journey, the Baths of Leuk. The glistening snow-peaks vary from 9,000 to 11,000 feet in height.

On the summit we dismounted, and walked down to Leukerbad. The great difficulty in the Pass is on this side. Great engineering skill was required in the construction of the road, which was made in the years 1736-41. Two Cantons that had been in deadly feud, united in its construction. Gunpowder and skill well did their work. From Leukerbad the path rises by a long series of narrow, steep ascents, along the face of a perpendicular rock. The windings are hewn in the solid stone, and in some places resemble a spiral staircase. The upper parts in some instances project beyond the lower. Guards and parapets are erected in the most dangerous parts of the path. Any one having steady nerves will have no difficulty on the way. The ascent on both sides is made on horseback, but travelers are not allowed to ride down to Leukerbad, as the descent of all such places is far more dangerous than the ascent.

In 1861 the Countess de Herincourt, in attempting to go over this pass, fell from her saddle over the precipice, and was killed. A small cross marks the place where her body was found. She was on her bridal tour; she tried to avoid this part of the journey, but her husband persuaded her to attempt it. Being naturally timid, and unable to gaze down the precipices, she tried to hide the view with her parasol, but in making one of the turns, which is so short that the heads of the horses project over precipices hundreds of feet deep, she failed to change it with sufficient rapidity, and suddenly gazing down into the depths she became dizzy, her energies were paralyzed, and she fell over the precipice. Her precautions increased her danger.

Timid and nervous persons should not attempt such passes, unless they make the journey as did a lady who passed over a few weeks before us. She was carried in a *chaise    porteur*. She described her journey as delightful. She said she read her Bible all the way, except when she came to the dangerous places, and then she shut her eyes.

We derived no essential benefit from our guides, yet no party, especially if accompanied by ladies, should dispense with their services. They aided us in recognizing the most noted mountain summits, selected the places where the echoes were best heard, which in some instances were four times repeated, and sung for us the famous Swiss Yeodle, which produced a thrilling effect in this wild, desolate scenery.

We made the descent rapidly, the greater part of the time in advance of our guides, and early in the evening

reached Leukerbad, a village 4,642 feet high, opening to the south, and watered by the Dala. In midsummer the sun is not visible after 5 o'clock. A strong embankment on the east protects it from avalanches. As seen by moonlight, the "huge perpendicular wall of the Gemmi presents a weird aspect."

There are twenty-two hot springs in the village, temperature about 120 degrees, which are considered as having great medical virtues. As the bathers remain in the water eight hours, a singular arrangement has been made to relieve the tedium of these immersions. The baths are about twenty feet square, and can each contain about twenty persons. Here, dressed in long, woolen robes, they eat, read, converse, and play various games. Spectators are admitted to a gallery, and can look on, or converse with the bathers. It is amusing to see fifteen or twenty heads apparently floating on the water, surrounded by swimming-tables containing coffee-cups, chess-boards, newspapers, and books. Arguments on religious questions are proscribed.

From Leukerbad we went in a carriage to Leuk, over one of the most interesting roads in the Alpine regions. It crosses the Dala below the baths, and skirting the right bank to a great elevation, there crosses the river again, and commands a series of magnificent views. The village of Albinen is in sight. It can only be reached by a series of eight rude ladders, fastened to the perpendicular face of the rock. This is the only means of communication with other places afforded to residents or travelers. Those whose heads are unsteady, should not make this visit. We passed on to Brieg. From this place at 6 o'clock the next morning, we took a diligence to go over the Furca Pass to Andermatt. Diligences start from the same place to go over the Simplon Pass. At a small hotel near the Rhone Glacier, the diligence stopped for dinner. We neglected the dinner, and rushed on to the glacier. Here is the origin of the Rhone. We saw but a small stream, but at some seasons a torrent of gray water issues from the ice-caverns of the glacier. The ancients said the Rhone issued from the gates of eternal night, at the foot of the pillar of the sun, as they termed the Galenstock. The Rhone Glacier is well worth a visit. "It rises in a terrace-like form, resembling a gigantic waterfall suddenly arrested in its career by the icy hand of some Alpine enchanter. It is a difficult and dangerous feat to cross it."

The Furca Pass lies between two high mountain peaks, and bears some resemblance to the prongs of a fork, whence its name. The road is a fine one, constructed at great expense for strategic purposes. The ascent on both sides is labored and tedious, but the descent is rapid and pleasant. The road winds down the mountain, and has many short turns, yet it is so skillfully constructed that a carriage loaded with passengers and baggage can be driven at a rapid rate without danger, or perceptible swaying to either side. We reached Andermatt after a ride of about eighteen hours. There is nothing of special interest here. Early in the following morning we went into a little church, which, according to an excellent continental custom, is always open. We found several worshippers. It is a cold, dreary church, except that it abounded in more than a usual amount of tinsel, tawdry ornament. Adjoining the church, which dates from the Lombards, is a mortuary chapel. On the cold stone floor, made of slabs, on which are the ancient records of the dead, kneeled a solitary mourner. Around the walls are arranged many skulls of former worshippers. It is a ghastly custom that has prevailed in many parts of Switzerland, that when an old grave is opened, to take out the skull and carry it with religious ceremonies to the chapel.

From Andermatt we went on to Lucerne. Soon after leaving Andermatt, we crossed the T  felsbr  cke, or "Devil's bridge." This bridge is erected over an old one, is built of granite, and crosses the savage gorge of the Reuss, where that stream leaps and plunges in its downward career in a most fearful manner. The bridge is seventy feet above the river. Further on, an immense boulder of granite is called the Devil's stone, T  felstein. It would seem a custom to ascribe difficult things to his satanic majesty, though why he should build bridges, and cast around huge blocks of stone, is not apparent. On our journey over the Gemmi, we saw a huge stone, in a small plain, which our guides told us was placed there by the devil.

The place has historic interest. It was the scene of desperate fighting in 1790, when the French attacked the Austrians, and drove them from the pass with an immense loss of life. A month later, the Russian General Suwarrow marched over St. Gothard Pass, and attacked the French. At first he was threatened with defeat. Indignant at this, his first repulse, he caused a

grave to be dug, and lying down in it, he declared he would die where his children suffered disgrace. This appeal aroused the courage of his followers to a more determined effort, and they drove the French back to Lucerne.

Our journey continued through varied scenery, and comparatively unimportant places to Altorf, the scene of the heroic exploits of William Tell. A colossal statue of Tell is said to occupy the spot whence the brave archer aimed at the apple placed on the head of his son, at the command of the tyrant Gessler.

About 150 paces from this is the place marked by a statue of Besler, where Gessler hung his hat to be worshipped, and where Tell's son stood bound, with the apple on his head. There is also a tower, on the sides of which are frescoes representing Tell's feat with his bow, his leap from the boat, and the death of Gessler and other historic scenes.

At the very place on Lake Lucerne where he leaped ashore, and escaped from the boat in which Gessler was conveyed him to prison, a chapel has been erected and consecrated to him. It is the Mecca of Switzerland. It was erected in 1388, thirty-one years after the death of Tell, and consecrated in the presence of 114 persons who knew him personally. The arrow-head used in the famous feat in which he saved the life of his child was shown to us at Lucerne, and his crossbow is kept at Zurich. Every circumstance in the life of Tell is dear to the Swiss. Yet there are remorseless critics who tell us that what has been cherished as the most important incidents in his life, are mere fables; that the records so often read by youth with such ardor and kindred feeling, are unworthy of confidence. Sixty years ago a writer published at Berne a statement that the whole story about the apple was a fable, when the people of the "four cantons" laid a formal complaint before the government, and the published copies of the dreaded work were publicly committed to the flames. Whatever modern critics who seem determined to blot out all sentiment and heroism from history, may say, the Swiss are not prepared to give up a hero venerated for more than 500 years. From Fluelen, which is near to Altorf, we took a steamboat to Lucerne, where this detour from our regular journey ended.

WATCHING FOR THE MORNING.

BY MRS. A. T. HELMERSHAUSEN.

I watch the coming of the dawn,
The first, faint blush of glad surprise,
That steals along the face of morn,
And softly tints the eastern skies.

Increasing light the gloom dispels,
I see the brightening of each ray,
Whose gath'ring cheer, with truth foretells
The coming of a glorious day.

The amber hues more richly glow,
The trees stand clear against the sky;
A rosy flush o'erpreads the snow,
The king of day is surely nigh.

Even now I catch a radiant beam,
A shaft of light shoots through the air;
The trees with jewels flash and gleam,
Some lavish ice-king left them there.

See, see his brightness floods the world,
Pours o'er the earth, and fills the air,
'Tis like the boundless love of God,
Encreasing all with tender care.

O glorious morn, thy radiance rare,
Of future glory but a sign,
Reminds me of that city fair,
That hath no need of sun to shine.

THE MEANING OF THE NAME JEHOVAH.

BY F. H. NEWHALL, D. D.

Brother C. W. C. calls my attention to Jacobus's explanation of the name, Jehovah (Com. on Genesis), derived by Jacobus from M'Whorter's volume, "Yahveh Christ," and article in *Bib. Sac.* Jan. 1857, and probably taken by M'Whorter from an article in *Jour. of Sac. Lit.* Jan. 1854, wherein the memorial Name is declared to mean, The Coming One, i. e., the expected Messiah. Jacobus often thus explains the name in his commentary (some might infer also from the passage quoted by Brother C. therefrom, that Kurtz favors it), and his notes, and M'Whorter's essay were carefully read, before the note criticized was written.

The reasons for the adoption of the meaning, SELF-EXISTENT, I cannot fully unfold in a newspaper article, but they are substantially those laid down by Hengstenberg, *Genuineness of the Pentateuch*, Dissertation II. (Edinb. Ed.), and by Kurtz, *Hist. of the Old Covenant*, I. Intro. (Clarke's Ed.), well condensed in Smith's *Dict. Art. JEHOVAH*; also, more concisely in Strong and McClintock's *Encyclopedia*. The word *Self-existent* seems more exactly than any other word to bring out the root ideas of this covenant name of God. (1) Absolute independence, and therefore power to fulfill. (2) Absolute constancy, and therefore faithfulness to fulfill his promise to man. It is the name of the revealing God, or, as Kurtz phrases it,

"the existing One, whose operations have commenced, and still continue, and who permits us continually to look for more glorious manifestations of His existence."

All biblical scholars, with unimportant exceptions, derive the name Jehovah (properly written Jahveh, or Yalveh), from the verb of existence HAVAH, to be, or, to become. They are also well-nigh unanimous in the opinion that the passage wherein God declares his name to Moses, I AM THAT I AM (Ex. iii. 13-15), taken with Ex. vi. 2, 3, is an explanation of the meaning of the word JEHOVAH. So far the ground is common. In these two passages the name is presented to Israel as a memorial name, a name in some way full of hope, inspiration, and consolation to God's afflicted people. Here, too, all are agreed; the only question is, in what way did the word convey these ideas? My view is that it conveyed them by impressing on Israel the two great truths of God's independent existence and immutability. I AM THAT I AM well translates the Hebrew, Targums and ancient versions. (See them quoted in Clarke's Com.) Gese-nius renders, *I shall be that I am*, i. e., I shall not change (Heb. Lex.), and nearly all the interpreters recognize the Apocalyptic revelation to St. John (Rev. i. 4, 8), "Him which is, and which was, and which is to come," as a paraphrastic exposition of the great covenant name. God tells Israel that although they, the children of Abraham, were crushed in Egyptian bondage, groaning in servitude, yet He was still the independent God; that, although so long enslaved, yet they were to remember that He was still the same to them as to their fathers, the "God of Abraham, Isaac, and Jacob." Augustine translates, *Ego sum qui sum*, and says, "To be is the name of immutability. For all things which change cease to be what they were, and begin to be what they were not. . . . He has this attribute of BEING to whom it is said, Thou shalt change them, and they shall be changed, but thou art the same. . . . I am eternal, I cannot change."

It is the name then of God, as revealing himself in his providences, progressively unfolding his character, age after age, and thus it ever grows deeper and richer in the successive dispensations, gathering infinitely broader meaning with the Incarnation, and the Pentecostal baptism of the Holy Ghost. Most Hebraists regard it as formed from the verb HAVAH, with the preposition *yodh*, as the proper nouns *Jacob* and *Isaac* are formed from the verbal roots signifying to *supplant*, and to *laugh*. (Nordheimer's *Heb. Gr.* I. p. 209.)

But M'Whorter thought that he detected in the word a distinct specific prediction of the Incarnation, and rendered it, "He who will be," that is, "who will come," the coming One. The first obvious objection is, that there is no proof whatever that the Hebrews ever got this idea from the name, in fact there is proof to the contrary in the LXX. and the Targums.

(2) M'Whorter treats it as a verb in 3d sing. fut. (or imp.) *Kal*, (*Bib. Sac.* as above) meaning *he will be*, but this is grammatically incorrect (Nordh. *Heb. Gr.* I. p. 190); if a verb 3d. sing. fut., it must be in *Hiphil*, meaning, *he will cause to be*, i. e., create. The future, *Kal*, meaning, "he will be" (or *come*) is *Yihyeh*, often occurring in Old Testament.

(3) If the meaning "he will be" could be got from the word, it would still be a long step from that to the meaning, "he will come." For these reasons I did not deem M'Whorter's alleged exegetical discovery worthy attention in these brief notes, which can notice only those errors which are important from their currency and plausibility. It has not, moreover, as yet, come directly in my way to discuss the meaning of the Divine names, but the explanation criticized was necessarily brief and cursory. Yet I am grateful for Brother C's criticism, and am ever glad to receive such candid objections from all who love God's Word.

KING JAMES'S TRANSLATION OF THE BIBLE.

BY REV. C. M. DENSMORE.

EXCELLENCE AND DEFECTS.

It is sometimes said that King James's Bible is not a new translation, taken directly from the original, but that it is a revision of the earlier English versions already referred to. This is not strictly true. The translators themselves, in their dedication to King James, observe "your highness, out of deep judgment, apprehended how convenient it was, that out of the original tongues, together with the comparing of the labors, both in our own and other foreign languages, of many worthy men who went before us, there should be one more exact translation of the Holy Scriptures into the English tongue." They followed, however, somewhat closely the Septuagint and Vulgate in their emendations of pre-

vious English translations to suit the original.

Among the excellencies of this translation, is the simple, pure, and nervous style that characterizes the "authorized version." Its words are usually chosen from the old and more expressive Saxon element. It is this feature that has made it so dear to the popular heart. Another marked excellence usually attributed to King James's translation, is its general accuracy and fidelity to the original. Among its defects are its obsolete and indelicate phrases, its arbitrary and absurd and often confusing sub-divisions into chapters and verses, and its inexact and defective mode of punctuation. These objections are thought, by some, to be of sufficient importance to have caused the version to be laid aside had not long acquaintance and early associations rendered it sacred.

The poetic portions of the sacred Word seem to have suffered somewhat, as seen in the manner of reducing poetry to prose, and transposing the words in the clauses arbitrarily, and without due reference to the original, and ignoring, in many places, the laws of parallelism. A perfect translation is one that conveys to the mind of the reader, without either excess or deficiency, the thought as it lay in the mind of the writer. The two constituent elements of every thought thus expressed, are the idea and the emotion. Both must be transferred; the one neither enlarged nor diminished, the other neither strengthened nor weakened. If "words are entities, not existences, immortal beings," it is no easy matter, especially in poetry, to take out their vitals, and clothe them in a new body. Take the most beautiful poetry ever written, and its charm is broken as soon as the words are disturbed or altered; for a word, as it stands in its own language, has its own associations and peculiar significance. "The Bible of all books," said Prof. Stewart, "is most worthy of every effort which can be made to throw light upon its sacred communications, and to convey them with clearness and emphasis to the human mind."

The new Cyclopædia of McClintock and Strong, says, "one half of modern popular commentaries is taken up with the correction of errors, and the solution of difficulties, which a close, idiomatic, lucid, and judicious translation would at once have dissipated." But whatever drawbacks our excellent "authorized version" may have, for even the sun has spots upon its disc, these imperfections are the result of the rude state of oriental learning, and especially of biblical science of the time of King James's translation. How could places and customs be intelligently rendered, when the explorations of the Holy Land had been so imperfectly made? How could the Hebrew tenses be perfectly and delicately rendered, when the great scholars in oriental learning had yet to be born? And how could Hebrew poetry be reproduced in English, when, besides the want of scientific philology, common to the times, there was hardly a poetic head in the whole list of translators? It perhaps never entered into the mind of King James, or any of his advisors, that there could be any possible relation between the divine Book, on which rested the immortal fate of the world, and on which was built up the mammoth State Church of the English nation, and the art of Shakespeare, Dante, and Milton. When the next authorized version is attempted, it will be well to give Job, David, and Isaiah into the hands of a poet, especially if one can be found, who, besides possessing the sacred fire of poetry, is steeped in the ancient lore of the Hebrews. It is a true saying, that "a poet alone can translate a poet." But the greatest difficulty would be for the poet to translate himself back three thousand years.

While a new translation of the Bible may be in many respects desirable, not necessary to take the place of the one so venerated from long usage, but to serve an important purpose in the sphere of criticism, yet the work would be a delicate one, as seen in the case of the "standard edition," published by the American Bible Society in 1851, which, failing to give satisfaction, the committee of revision were compelled to withdraw it. And it is very doubtful whether the word immersion has sufficient power to float the Baptist Bible into popular favor, though as a translation, it is a work of much merit.

But without doubt, the same kind Providence that has so faithfully watched over the sacred oracles from the beginning, will continue to do so; and that the same spirit which created the Bible Societies, and which keeps life in the Evangelical Alliance, and which to-day breathes through a sanctified orthodoxy in all lands, will inaugurate a movement which will result in the accomplishment of the desired object; and art and science and literature, as well as religion, rejoice in welcoming toward a translation of the Book of books, that should eclipse all others in purity, and wherever increasing light, encircling

the globe, and mingling with the golden beams of other translations, suited to every people and tribe, shall dispel the darkness of the nations, and bring back a fallen, sin-cursed race into communion and fellowship with God and heaven.

"SOMETHING FOR JESUS."

"Do all to the glory of God."—1 Cor. x. 31.

Something for Jesus! O, for His dear sake,
Thy brightest hopes and sweetest joys forsake.
Counting, with gladness, every pang and smart
That binds thee closer to His bleeding heart.

Something for Jesus! Let the words entwine
With every action, every word of thine;
For e'en thy daily thought, if brought to Him,
Will be accepted as an offering.

Something for Jesus! As the stone of old,
It toucheth common life with threads of gold.
Brightening the lonely path of grief and care,
And giving life an aim—to do, to bear.

Something for Jesus! Nothing is too small,
Nothing too great to give, when He gave all.
And simple service done as in His sight,
Grows every day in length, and breadth, and height.

Something for Jesus! Lord, I long to be
A living song of gratitude to Thee—
A guiding light, a hand stretched forth to bless,
A spirit covered with Christ's righteousness.

A SINGULAR COINCIDENCE.

BY REV. MARK TRAFONT.

The readers of the HERALD have doubtless read the death of the great actor Forrest, who died suddenly in Philadelphia, and was buried from the church of St. Mary (Episcopal), having read or chanted over him those beautiful words in the service, "I know that my Redeemer liveth."

A writer in a daily of this city of Boston, gave some recollections of the great tragedian, and among others, relates a visit made to him in his own house very recently. He says he found him engaged in reading his favorite author, Shakespeare, and said to him, "Do you read Shakespeare still, at your time of life?"

"Yes," replied Forrest "I read him every day; Shakespeare, sir, was the greatest man who ever lived; he was a greater man than —"

Here the line terminates in the communication, just as above. Now what name did he utter, which is thus suppressed? Surely no author or actor, as there could be no impropriety in mentioning such names, or instituting such comparison. Doubtless he said a greater man than *Jesus Christ*! Now for the strange coincidence: Forrest had a large and valuable library, and among his collection were many very rare and valuable editions of Shakespeare's works, among which was a folio very old, if not the oldest in existence, valued at \$5,000; and so very careful was he of this rare old book, that he kept it in a glass case specially prepared for it, and it was placed in the "Shakespeare corner" of the library.

Scarcely was the actor cold in his grave, and while his executors were in the house making arrangements for the execution of his will, when a fire suddenly broke out at midnight, in that same corner of the library; and though desperate efforts were made to rescue these valuable books, all were reduced to ashes, but the rest of the library was saved; and thus perished the works of the man who, in Forrest's estimation, was "a greater man than —!"

A MINISTER'S BUSINESS.

In a village not a thousand miles from Rochester, a Good Templar's Society had been organized. For a time it flourished. Months passed, and the zeal of many of its members began to flag, until one after another of the most prominent, began to drop off.

The chaplain was absent one evening, and the duty of offering the prayer devolved upon a meat-vender, who was a staunch temperance advocate and a Teuton.

The poor man perspired at every pore, but by dint of great effort, succeeded very well.

The next day, as he was busy in his market, the chaplain, who was a clergyman, entered, and ordered a steak. At sight of his customer, the trial he had been compelled to pass through filled the poor man's mind, and while he was slicing the juicy meat he exclaimed,

"I tell you, Mr. —, you must come to de meetin's. It's hard work for bootchers to kill meat all day Sunday, 'n den go to meetin' 'n bray Monday night. Bootchers can't bray. Ministers must do dat. Brayin is deir business."

The Society for Open-Air Preaching in England, reviewing the work done during the past summer, say that they have occupied twelve stations, held three hundred and ninety-three services, and delivered one thousand one hundred seventy-nine addresses to about forty thousand people, mainly of that class which habitually neglect the regular services in churches and chapels.

CORRESPONDENCE.

THE PRAYER TEST.

BY REV. A. PRINCE.

SECOND ARTICLE.

THE CHALLENGE PROPOSES TO TEST PRAYER IN AN IMPROPER DOMAIN.

The sick, like the poor, are always with us. To experiment upon them would be convenient, and might be humane. And bodily infirmities have, in numerous instances, been supernaturally healed. But the records of these cures do not warrant the inference that they were often, if they were ever, wrought merely for the relief or benefit of those afflicted. There is an antecedent improbability that they would be. Supernatural cures—we can hardly include among them providential direction of physicians as friends to natural remedies—involve either the arrest of the operation of laws that God has imposed, or the remission of penalties that He has ordained. And that God properly may, and actually does, interfere to this extent in the order of nature, most Christians firmly believe. But such interpositions are for important objects. They do not occur to gratify idle curiosity, or enlightened and perverse skepticism. Even relief from disabilities and sufferings does not seem to furnish an adequate reason for departure from natural methods. Sickness may be the penalty for violations of natural law. If it were proper once to remit these for the sake of the sufferer, it might avail little, inasmuch as they might be repeatedly incurred. Our Lord bade the man whom he had cured of impotency, "sin no more lest a worse thing come upon thee." The body is the lowest department of human nature. It exists for but a brief period. Were all its maladies immediately healed by Divine power, the relief would be of dubious value, and of limited duration. And if sickness was left to be treated by the ordinary methods, and under providential arrangements, including prayer for the afflicted, suffering would be short, and often salutary. Occasional Divine interpositions, for ends far higher than bodily relief, might then occur.

This *a priori* reasoning is confirmed by scripture. God has not promised to heal all for whom prayer may be made. True, He says that "the prayer of faith shall save the sick." He also says that "all men have not faith." History proves that but few men have this faith. And those that have been most favored, even prophets and apostles, have not always possessed, at least have not always exercised, this power. Eliza left all the lepers in Israel in their leprosy, and healed only Naaman, the Syrian. In the days of Christ a great number of impotent folk, of "blind, halt, and withered," lay in the porches of Bethesda. These persons needed healing. They wished to be healed. They had come there, and were waiting for that very purpose. The Son of God saw that suffering. But He seems to have restored but a single sufferer. And, for the purposes of this argument, it does not matter why He did not heal them all. He did not. There was some reason for His course. And if a reason induced Him to withhold help from ninety-nine out of a hundred sufferers in a Jewish Bethesda, the same, or a similar reason, may prevent His healing a larger proportion of the inmates of an English hospital.

The man whose person Paul most loved, and whose services he most needed, was Timothy. But this admired friend, and invaluable helper, was an invalid. The Apostle prescribed for, but did not remove the "often infirmities" of the Bishop.

It may be said, that prayer was not made for these sufferers. Well, primitive Christians prayed for strangers, for heathen, and for enemies. Did they omit to pray for their friends? Especially did they omit to pray for those among them that were afflicted? If they did, it must have been because prayers for bodily restoration were either improper or useless. And if such prayers were then either unbecoming or unavailing, they may be so now. But did not the sick pray for their own recovery? One most instructive instance is recorded: Paul had a bodily disease. It was a *thorn*, and was in his *flesh*. He besought the Lord thrice, that it might depart from him. But it did not. The disease remained, and yet the prayer was answered. This case exposes the fallacy of testing prayer by its success or failure to obtain in a given case its specific object. Paul was denied bodily relief, but the prayer by which he sought it procured grace, which was of far greater value. God has promised to pardon the sins of the soul, when men seek forgiveness aright; but He has not assured that He will always cure the maladies of the body, not even when earnestly entreated. The proof that our Lord sent to the imprisoned Baptist of His own Messiahship, was that "the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised." These unusual occurrences identified the advent and ministry of the Son of God. Of all times, those when Christ was upon earth, were most remarkable for supernatural relief to the bodies of men. Yet even then, there were places where He could do no mighty work, and persons whose diseases He did not remove. The authors of the prayer test have selected an exceptional occurrence, and made it the exclusive test in an important experiment.

THE CHALLENGE PROPOSES TO TEST PRAYER IN AN UNFAIR MANNER.

An issue not altogether unlike that now raised, was tried on Mount Carmel, in the days of King Ahab. The question then proposed was, whether Jeho-

vah or Baal was God. The present dispute is, whether or not God will answer prayer for certain objects. The ancient contest was much broader than the modern. That challenged His divinity, while this involves only His administration. The proof that the Lord is God, was to be his answering by fire. The evidence demanded that God is moved by prayer, is, that He shall heal the sick. A part of the test which decided the old dispute is the very question now in debate.

The details of the actual trial were very different from those now proposed. That occupied but a single day. This is to continue from three to five years. One took place in open air and in broad daylight, making deception impracticable. The other is invited under arrangements that would make imposition easy. It is to be in a building from which the public must be much of the time, virtually excluded. The patients will be under the control of physicians and nurses, who will have constant access to, and oversight of them. They will regulate the sanitary condition, and prescribe and administer medicine and food, either of which may be the medium of life or death. The intrinsic unfairness of such a proposal would deter a prudent man from accepting it for the settlement of even a trifling dispute.

THE TEST PROPOSED WOULD BE INCONCLUSIVE.

The trial instituted by Elijah, satisfied all parties that Jehovah was God. It could but have done so. The proposal was reasonable. All Israel was invited to witness the trial. The evidence was overwhelming. But the contest now proposed would settle nothing. The terms of the challenge, do not contain the data necessary for a settlement. The invitation is to test prayer. It is essential to a reliable result that prayer alone, prayer pure and simple, be put upon trial. This, in its most exact sense, can never be done. Prayer is the expression of an intelligent being. It is not a person but an exercise. Hence you cannot detach it from the man that offers it, and it must partake of his character. If he be unbelieving, his prayer will be unbelieving and unavailing. If he regard iniquity in his heart, that principle will pervade his petition, and close the ear of God to his cry. This disability inseparably attaches to all prayer, and must modify all possible trials of its value. But the challenge encumbers its exercise with other and unnecessary complications. To say nothing of the healthiness of the hospital, or the devotion of its nurses, the challenge involves a trial of professional skill, and of symptoms of therapeutics, as really as of the institution of prayer. Can prayer possibly be tested under such conditions? If the results were partial, the completeness of reported cures might be denied. Or, if admitted, they might be referred to better treatment, to greater vigor of the patients, or to the less malignant character of their diseases, and a slight difference in the death-rate of the two divisions might be attributed to malpractice by physicians, or neglect by attendants. But suppose an extreme case, that all the patients who were prayed for, should die; and that all who were not prayed for, should recover? Christians would not accept the strange facts as proof that prayer is useless. They might then urge against accepting the result, the reason that should now deter them from accepting the challenge, namely, that its terms do not contain sufficient data for deciding the question. And if at the end of five years it should appear that none of those prayed for had died, and that none of those not prayed for had lived, philosophers would not, on that evidence, admit prayer to be a physical force. They ought not to admit it. Half a score of such trials would be required to warrant the induction. We conclude that no experiment made under conditions so complicated could settle the value of prayer.

Nor is this the only element of uncertainty contained in the proposal of Mr. Tyndall. Since the design is to test prayer, and nothing else, it must all be offered for the inmates of one wing of the hospital selected for the experiment, and none for the other. Unless this is done, the trial will be useless. One might as well undertake to test the power of a fire engine by applying a torch to two buildings, and training the hose upon one, while he directs that no water shall be thrown on the other. But there is another fire company, whose duty it is to extinguish flames, and to save property. Their hose, though unseen by the experimenter, discharges as large a volume of water upon the neglected house, as the engine upon trial throws upon the other dwelling. Both buildings are saved, or both are consumed, and you are as much in the dark about the power of one engine as you were before the experiment. And unless all the prayers ascend for one portion of the patients, and none for the other, the prayer-trial must result in similar uncertainty. The challenge assumes that prayer will be offered in the manner it prescribes. But will it? We are commanded to pray for all men. The poor unfortunate in the neglected wards would have special claims. Can Mr. Tyndall induce Christians to omit, for five years, these sufferers from their petitions? How can he even know whether prayer is or is not offered equally for each wing respectively. We honestly think that this famous challenge misapprehends the nature, and overlooks the conditions of prayer. To us it seems to select an unsuitable field, and to propose an unfair method for the trial.

And we are quite sure that no probable result of the experiment would produce general conviction as to the value of prayer. We rather apprehend that it would introduce an almost endless dispute. We may add that we have not met with any intimation that the challenging party would accept the issue of the trial, or abide the result of their own experiment. For the above reasons it seems to be right, honorable, and the imperative duty of the Christian Church to decline the invitation. It even seems to us that our response should include something more than our non-acceptance of the proposal, and our reasons therefor. We feel like saying to the authors of this singular production:—

Gentlemen, you claim to represent advanced thought and positive knowledge. You assume to do this so exclusively that you resent as intrusive, or ridicule as unwise, the opinions of Christian thinkers if they seem to conflict with your conclusions. We concede your well-earned eminence in those departments that you have made your life-study. But allow us to remind you that there still may be things in earth and heaven not dreamed of in your philosophy. There are other fields than those you have chosen to explore. They are as real and as important as those you specially cultivate. Religion has to do with the character, the duty and the endless destiny of the human race. You can never have studied Revelation as you have studied science; and yet you assume to deal with the most cherished convictions of men, and the most venerable records and sacred institutions of Christianity.

We fail to see either the wisdom or the fairness, or even the modesty of your challenge to the Christian world, to test one of its accepted institutions, especially in the manner you prescribe. You live in a favored age, and among an enlightened people. You claim that at this important period you lead the world's thought. Were one to judge of your pretensions by the challenge you have issued, he would conclude that you came into damaging comparison with a certain skin-clad prophet who lived in a remote age, and dwelt among a demoralized people. And over against your skeptical questionings as to the power of prayer to effect physical results, we put the explicit statement of a man equal in ability to yourselves, and of much larger experience, that through faith, of which prayer is both the condition and the expression, some had stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, received their dead raised to life again.

Although we disapprove and decline the challenge, we do not much regret its appearance. It is to be deplored that Mr. Tyndall regards prayer as he does. One cannot but be sorry that a proposal so objectionable should have his endorsement. But since such opinions do obtain, and since their discussion sooner or later will be inevitable, it may be well that they are propounded at the time and in the form that they are. Let these men deal their most vigorous blows. Our theories of prayer need revision; and even our methods of praying may be much improved. But men will not entirely cease to call upon God, though some may be emboldened to cast off fear, and to restrain prayer. Men prayed ages before Mr. Tyndall was born. They will probably pray ages after he is dead; and his unhappy assaults upon the institution, may help to make petitions of unborn generations more intelligent and more acceptable to God.

BITS OF NEBRASKAN EXPERIENCE IN THE BLUE VALLEY.

Prince and I have just had a glorious frolic. Apollon said to me as we came down to breakfast, "Can you go to Hooker's and back before night?" I glanced at the clock where the hands were slowly traveling toward six, then at the steaming coffee ready on the table, and answered, "Certainly, if John will saddle my horse as soon as I am ready."

Breakfast was soon over, and there stood my "Prince," impatiently champing the bright bit of my new bridle, and pawing the sod, for the clear, keen October air struck us all with a little sting, and put mischief into the bay beauty before me. His eyes glittered, and he tossed his head with a proud willingness that was exceedingly becoming when I gathered up my reins and started down toward the river.

Our prairies here are not the "flat, stale, and unprofitable" stretches which you, my dear Boston friends, imagine them to be. They move and swell, then dip into enchanting hollows, where the rivers hide under thick belts of tall cotton woods and graceful elms. So, as Prince turned to the east, there came, peeping over the distant roll of the prairie, the first edge of the coming sun. The frost lay white and glittering on the tall grasses of the "bottom," there was the intensely quiet hush one always feels in country places, and then the slight rustling stir, as the advancing light demanded recognition. At every step my skirt brushed the rank growth of weeds and wild bushes; then I entered the belt of young timber, threading my way carefully, but showing signs of my rough passage that were more gaping than any rents, an "envious Casca" ever "made"; but still nearing the "Big Blue," our beautiful river skirting our possessions for many a rod. To me, there was always something especially alluring and picturesque about a ford. Here, that taste is gratified to the fullest extent, for the country is so new that bridges are rare indeed. We ride down the steep bank,

hesitate for half a breath, glance across at the place of exit, at the stone over which the ripples are playing with their light caress; then stooping, we gather the folds of our dresses, draw up the stirrup foot a little, and plash, we are in. The current is swift, and the water eddies round your horse's feet when he stops in mid-stream for the long delicious draught he will be sure to want.

While he drinks, you will look up and down the exquisite vista; on either hand you will note how every clod has

"Climbed to a soul in grass and flowers;" you will see the thick vines of the wild grapes, and the still more gracefully tasseled growth of the native "hop;" the willows will nod their plumes in greeting, bright leaves will drop from statelier trees and drift beside you, and looking up through their arching boughs, the heaven will look nearer than it ever does through eastern atmospheres.

All this and more I saw, while Prince with leisurely delight drank deeply, then he tossed up his head flinging a shower from his dripping nostrils, and turning, bestowed upon me a confidential wink of satisfaction. I love my horse, and he knows it so well that he is extremely exacting, always expecting a caress before starting. This time he had it fully, for the loveliness of the morning made me even more amiable than usual; and he bounded up the further bank splendidly.

"Hooker's" lay four miles away, and there was no time to spare. I informed Prince of my haste, and finding him stupid in the matter, I used my little whip with a conclusive unctious, which was more efficacious. For the next five minutes I fairly flew! Ah! how can I tell you about it; about the ecstasy of enjoyment it gave me when the cool air rushed past me, making each breath an intoxication almost with its overflowing wealth of life. We were out on a level stretch now, but there was no regular road, not a house in sight; on either hand there were forests of corn, or broad stretches white with the downy beauty of a peculiar grass whose ripening covers the stubble fields with its exquisite mantle; there were clumps of sumach, whose rich scarlet was admirably relieved by the brown leaves of the oak plants standing close beside them, and often the tall robin weeds, with their nodding heads, brushed my shoulders as I rode through them. No need for my whip now! Prince understood that if the king's business of yore demanded haste, mine was equally urgent, and when we had passed the prairie, and come again to the river, there lay the queer brown house which I sought, a mile away still.

A year ago, I came to these new lands with pallid cheeks, and most suggestive fits of indigestion. There was no way to go anywhere, except in the rudest wagons or on my saddle. I chose my saddle; and just such morning scampers as my ride to Hooker's, have made me bid defiance to dyspepsia, while the old color rests on cheek and lip, and in spite of the plainest face, I am disgraced by "pining," so that my shadow grows broader and broader. Thinking of this, I dashed on, entering a plantation of sumach shrubs, then turning suddenly, I was at my destination.

A little low-browed, weather-beaten building, wearing not the least pretension to elegance of any kind, but before the rude door there was a tiny grotto, made of the curious stones one finds in the hollows of the prairie, and a wild vine had been trained over it, while around it there were the brown stems of what had been blooming plants a few weeks earlier. Evidently, they had challenged the morning even before me, for the kitchen was tidy as it could be, while outside the door, half covered, the potatoes for dinner stood, ready-washed, and brown leaves of fresh bread with the sweet odor that fresh bread, always sends forth, made me wish it were dinner-time.

The good man and his wife were at home; my errand was quickly done, and with a ridiculous flourish of mane and tail, Prince started homeward.

There are curious experiences without number to one who has hitherto known nothing of farm-living. Not the least incident among these is the coming of the "threshers," as they are called. Threshing-machines are far too costly to be the property of single individuals, so a number of farmers give their money, owning and running the thing after a curious fashion of their own, but their laws and regulations are about as arbitrary as those of larger corporations.

I had heard fabulous tales of their enormous eating, so forewarned I tried to be forearmed. Counting our own regular help, there were ten men to be fed. Early breakfasts are not desirable things to prepare, so with an eye to the comfort of my morning nap, I baked for their first supper five huge loaves of bread, my biggest pot-full of pork and beans, and more than a peck of meal; "peach blows" cracked their jackets in the boiling water, while a steam of "old Java" made the kitchen fragrant when my army arrived.

One "man" ushered in the troop, and I felt my inches shrink into utter insignificance before the giant who entered first. In they filed, quickly filling the table. Not a charming set certainly, and all the Boston blood in me rebelled at playing the part of waiter to them; but I summoned that same old Boston servant to aid me, and the refractory tide behaved itself surprisingly well, while with my stout handmaiden the supper was served and eaten.

Alas for house-wifely economy that time! When the last man pushed back

his chair I could have exclaimed, "Nota bene!" only I should have spelled the last word differently, and divided the first.

Didn't Apollon laugh at my dismay in the most heartless and aggravating style? Of course he did, for there was nothing left of all that heap of food, at least nothing worth mentioning as a foundation for breakfast. They were there for more than three days, *ex uno disce omnes*; then I retreated to my rocking-chair, spending hours in delicious idleness to compensate for the weary work of the previous days, and glad that Apollon didn't mean to be such an extensive farmer always, unless somebody else should "keep house."

The granary bins were a sight worth seeing. From less than seventy acres we had nine hundred and ninety-seven bushels of small grain, and this was the yield of the first year's culture! Much of the wheat was sown on the freshly-broken prairie; so also were the oats and barley. Our corn is not yet gathered, so it stands rustling in the wind, hanging its golden ears disconsolately in prospect of the burning that awaits it.

Shining "anthracite" hides not in this region; "soft coal" is an invention of the adversary, luring you to admire, with its clear, beautiful blaze; but on further acquaintance sending forth sulphurous smoke strongly suggestive of Tartarus, and defiling everything with its fearful "smut." Wood is scarce, and the men are too busy to cut it, so into the stove we burn the corn. It is convenient, clean, burns with intense heat, and we like it ever so much, only it does require frequent attention, or you are minus a fire without due notice.

These are mere every-day incidents, — no, I'm thankful threshing doesn't come every day — but there is enough variety to make prairie life endurable and even happy, if one hasn't too many memories of dear far-away New England to haunt them, when sometimes "the days are dark and dreary."

The tide of invitation and culture is rapidly nearing; already to those who have money every luxury is attainable, and I echo the words of Horace the sage, "Go West, young man; go West!"

WASHINGTON CORRESPONDENCE.

BY REV. C. ADAMS, D. D.

Those Methodist evangelists Messrs. Inskip and McDonald, have really favored Washington with a ten days' visit. They were specially invited to Wesley Chapel, and there was the theatre of their labors. Afternoon and evening meetings were daily held, and the assemblies gradually increased until the spacious church was thronged to the extent of its capacity.

Possibly a slight notice or two of good men, and of their evangelical operations, may interest some of the readers of the HERALD.

It is a score of years since, for the first and last time until recently, I saw Inskip. This was at the General Conference at Boston, where he appeared, not as a member, but to enter his plea for the reversal of a censure passed upon him by the Ohio Annual Conference, with which he was then connected. His speech on that occasion will be remembered by those who heard it, as a masterly effort,—resulting in his complete triumph,—the wiping off of the censure, and the establishing of his reputation as an able speaker and debater, and a more than ordinary man.

As I listened to Inskip that day, I was deeply impressed with his singular self-possession under the circumstances, his entire readiness of utterance, his keen sarcasm, his propriety of elocution, and, in general, the decided ability of his speech, while his advantage over the defenders of the Annual Conference action, was at once, and completely apparent to the great assembly. At the close of the speech, a prominent member of the Conference who was present made a bishop, approached Inskip telling him that it mattered not to him whether the impending vote on his case would remove or confirm the censure that was upon him; for, in either event, his speech had made him immortal. And many will remember the furious enthusiasm of good Father Taylor as he, though not a member of the Conference, crowded up near the speaker, and standing erect with his arms akimbo, and with eyes glaring, and face like a lion, swallowed down the strong and flowing sentences of the speech with wondrous gratification, and a sort of savage ecstasy. Of course, he, too, hastened to salute the triumphant young man, assuring him that he had buried his opponent in an abyss so infinitely and awfully profound that the voice of Gabriel's trumpet reverberating through the universe, would never reach them in twice ten thousand years!

So Inskip triumphed and, waking, at once found himself great. And invitations were suddenly flowing in upon him to preach in one and another pulpit of the town. But he—perhaps wisely—dodged each and all of these, and promptly and slyly slipped away from the city; and setting his face westward and homeward, he went on his way rejoicing.

But Inskip could not so easily dodge the influence of this his Boston effort. This influence waited him, presently, to New York city, where, during several years he exercised an able and prosperous ministry. Here it was that, seven or eight years since, he providentially emerged into a higher Christian life and a more complete devotion to the Master. Being subsequently trans-

ferred to the Baltimore Conference, he, after a little time, requested and obtained permission to assume a somewhat different position in the Gospel ministry, and commenced his career of evangelical effort through the land.

About the same time, Mr. McDonald, then a successful minister stationed, I believe, in Boston, was thrown in company with Inskip; and possessing a similar spirit with him, and being actuated by a like desire to devote his energies to the special work of promoting holiness among Christian people, the two joined hands for this one great work.

And with all the curious sympathy between these two men, it would be difficult to find another two—ministers or otherwise—more completely dissimilar. Physically unlike are they—the one being of moderate stature, and of full habit, while the other is a man of six feet, and slender form. Inskip walks with short and labored steps—McDonald's movement is easy, natural, and graceful. The head of the former vibrates easily and frequently from side to side indicative of the pleasant kindness of his heart; the other bears his head erect and steady. The dark eyes of the one, heavily arched, and closely protected by spectacles, have the seeming of deeply solemn eyes—wishful eyes—wishing some great and immediate good for the multitude before him. The eyes of the other, not yet spectacled, are benignant, gentle, winning eyes, and the glance from them beams with sunny benevolence mingled with unfeigned meekness. Inskip's countenance is rugged, slightly anxious, dark, and touched by age;—that of McDonald is open as the morning, and calm and placid as a summer evening. Rising to address the multitude, the voice of Inskip is husky, and apparently weak, until, in the swelling torrents of mighty feeling, it rises and strengthens, and sweeps over the vast audience as the sound of many waters, and with the energy of a tempest. A voice mellow, musical, and pleasant is that of McDonald, and just such as befits the earnest yet sunny countenance that greets your eye, as the accents from his lips salute your ears.

It is easy to discern that the mental characteristics of these two men are about as diverse as the physical. But we forbear to descend further upon their dissimilarities. Whatever these may be, it is obvious, however, that in prosecuting the one great purpose of their efforts and lives, they are as harmonious as were David and Jonathan of old, or as Peter and John of apostolic days, or as Luther and Melancthon of modern times. If they are not like each other as viewed by the public eye, they are nevertheless of one heart and mind, and the sympathy of their spirits, in the work to which they deem themselves to be called, seems as nearly perfect as is commonly seen among mortals. To no small extent they may be deemed as complements—each a helpmeet, or suitable for the other, and each aiding to supply the possible deficiencies of the other.

Having thus devoted all my allotted space to a glance at the men themselves, I must defer to another sketch any notices of their operations.

METHODISM IN GREENLAND, N. H.

BY REV. F. D. CHANDLER.

Methodism has a triumphal history in our land, and to-day stands with the smiles of God resting upon her head, and the light of more than a century's successes like a coronet of many gems, resting upon her labors as a seal to the truth that the best of all, is God with her; and it is eminently interesting to all lovers of her history to gather every item which may add glory to her name and character; and Methodism in Greenland has a history peculiarly its own, which will mark the truth that God is with his people.

The town or parish of Greenland, New Hampshire, was set off from Portsmouth, and incorporated under its present name, in the year 1703; and this is worthy of notice from the fact that this was the year in which John Wesley, the great founder of Methodism, was born. In 1705, the town of Portsmouth voted that the inhabitants of Greenland, in consequence of their numbers, distance they had to travel, and danger of passing to public worship, be paid out of the town stock their proportion of one hundred pounds raised for support of the ministry during their maintenance of an able minister among them, and no longer. Greenland, as it was then known, became a parish by itself, and in 1706 a Congregationalist Church was formed. In 1707 the Rev. Wm. Allen was there settled as pastor. Mr. Allen here remained, greatly beloved and honored, fifty-three years, dying in the year 1760. There were 29 members in the Church when it was formed; 293 persons were added during his ministry, making a total membership at his death of 322, and during his pastorate, 1,100 were baptized by him who can point to a more glorious record.

At his death he was succeeded by the Rev. S. M. McClintock, D. D. (then D. D.'s were not so common as now). He was celebrated as a chaplain in the army of the Revolution; was an able and useful pastor for a term of forty-four years, dying in the year 1804. The following notice of him is worthy of place here: "During the battle of Bunker Hill, a venerable clergyman (Rev. S. M. McClintock, of Greenland, N. H.) knelt on the field, with hands upraised, and gray head uncovered, and whilst the bullets whistled around him, prayed most earnestly for the success of his compatriots, and the

final and full deliverance of his country; and who shall say but what the God of battles heard, and on the virtue of that prayer gave victory to American arms." The incident prompted the following beautiful lines from the pen of Mrs. L. H. Sigourney:—

It was an hour of fear and dread,
High rose the battle-cries;
And round in heavy volumes spread,
The war-cloud to the sky.
'Twas not as when in rival strength,
Contenting nations meet;
Or love of conquest madly hurls
A monarch from his seat.
Yet one was there mortal to tread
The path of moral strife,
Who but the Saviour's flock had fed,
Beside the fount of life.
He knelt him where the black smoke
wreathed,
In agony of prayer.
The column red with early morn
May tower o'er Bunker's height,
And proudly tell a race unborn,
Their patriot fathers' might.
But thou, O patriarch, old and gray,
— Thou prophet of the free,
Who knelt above the dead that day,
— What fame shall rise to thee?
It is not meet that brass or stone,
Which feel the touch of time,
Should keep the record of a faith
That woke thy dead sublime.
We trace it on a tablet fair,
Which glows when stars may fall,
A promise that the good man's prayer
Shall with his God prevail.

After Dr. McClintock, Rev. J. A. Neal was installed pastor; this was in 1805. He died in July, 1808. In August of this year 1808, the first Methodist sermon was preached in Greenland, by Rev. Geo. Pickering, an able, zealous, and devoted man. This was sixty-seven years after the first society was formed in London, and thirty-six after the formation of the first society in this country. Mr. Pickering was missionary at large, and was invited by some of the leading parishioners to come to Greenland and preach in the parish church. He eagerly accepted the invitation, and came and preached to them Jesus, not from musty parchments, but from the great volume of the heart. His text was, "Christ in you, the hope of glory," and convinced them of one thing, that Christ did dwell in him the hope of glory. That sermon was like bread from heaven to feed the famishing, and gave universal satisfaction. This was the echo of the tread of the power and effectiveness of Methodism in Greenland, to revive the souls of the formal, and save sinners.

Our Book Table.

OUR WORK IN PALESTINE. Being an Account of the Different Expeditions Sent Out to the Holy Land by the Committee of the Palestine Exploration Fund, since the Establishment of the Fund in 1865. New York: Scribner, Welford & Armstrong. The title of this fine illustrated duodecimo volume of 300 pages, sets forth so fully its character, that little more is necessary than to say its object is fully realized in its execution. An able correspondent lately called attention in our columns to the nature and promise of the work of exploration, now going on in different portions of Palestine and the surrounding countries. This volume records at length all the interesting incidents attending this important line of investigation, and awakens the best expectations as to the ultimate results of the movements now in progress. Every step thus far affords striking confirmation of the authenticity of our Scripture records.

THE END OF THE WORLD. A Love Story. By Edward Eggleston. With 32 Illustrations. New York: Orange Judd & Co. We have not rated this volume as high as the "Hoosier Schoolmaster" by the same author. Perhaps the first volume, as opening an entirely fresh vein in our American literature, produced naturally the strongest impression. It was a daring attempt to embody in a fiction events so fresh and bold as the last Second Advent movements, and a field so near to us as that of our own Western border; but no reader of this volume can fail to acknowledge the originality of the individual creations of this, our last great literary painter of characteristic American society of the backwoods, or to admit the marked success of the graphic writer in combining and presenting, in vivid and natural sketches, some of the most singular, amusing, but authentic, personages and events of our land and our day. The two volumes have created a national reputation for the author, and driven him from his editorial chair to the profession of the novelist. They have also made for him his fortune prospectively as a *litterateur*. We cannot personally, heartily congratulate him in the results of his successful efforts to himself; but we can in his well-won laurels.

LITERARY NOTES.
S. Austin Allibone, LL. D., author of the best Dictionary of English Authors extant, will shortly publish "A New Dictionary of Poetical Quotations."—Warren, Broughton & Wyman have lately published a number of Standard school books worthy of mention. One of them, "Little Sterling," is a story of an humble, quiet life spent in furthering the happiness of others.—Lee & Shepard have brought out a beautifully illustrated and printed volume of "Goldsmith's Poems."—The books in the Ecce Library at Mulrind are by a queer fancy arranged so as to present their gift faces to the spectator. An Italian visitor of the year 1859 passed the custom, saying that it makes the walls seem clothed with gold from floor to roof.—Henry Ward Beecher, in the introduction to his "Lectures to Young Men," the first edition of which appeared in 1844, says: "The book has had, in all, an extraordinary company of publishers. First, Thomas B. Cutler, of Indianapolis; then John B. Jewett, of Boston; then Brooks Brothers, of Salem, Mass.; then Derby & Jackson, of New York; then Ticknor & Fields, of Boston; and finally J. E. Ford & Co., of New York."—A book of some little gossip interest is "The Bonaparte-Patterson Marriage in 1803." It has been in preparation for a considerable time by W. J. K. Laffell, of Baltimore, and will be published by Porter & Coates late in the winter.—Mr. Richard Henry Stoddard, in the January *Atlantic*, gives a most appreciative sketch of John Rogers, the artist, who has done most in this country to popularize the art of sculpture.—Dewitt C. Lent & Co. have lately published two works by the Duke of Argyll. They are "Man Primæval," and "The Reign of Law."—Cooper's novel, "The Spy," has just been added to the already large list of his books now being republished.

HERALD CALENDAR.

Charmers District Preachers' Meeting, at Keene, N. H.,	Feb. 12, 13
Dover District Ministerial Association, at Dover, N. H.,	Feb. 12, 13
Needham Circuit Quarterly Conference, Association, at Saxtonville, N. H.,	Feb. 12
Reopening of Chestnut Street Church, Providence,	Feb. 13
Worcester District Preachers' Meeting, at Grace Church, Worcester,	Feb. 18, 19
Providence District Ministerial Association, at St. Paul's Church, Providence,	Feb. 17-19
Gardner District Ministerial Association, at Oxford, Me.,	Feb. 17-20
Fall River District Conference, at the First Church, Fall River,	Feb. 24
Rockland District Ministerial Association, at Waldoboro',	Feb. 24-26
District Conference, at the First Methodist Episcopal Church, Bangor,	March 4-6

ZION'S HERALD.

THURSDAY, FEB. 13, 1873.

AN ECLIPSE OF VIRTUE.

The most hopeful fact made apparent by the present prevalence of dishonesty in places of trust, and in public offices, is the surprise and excitement occasioned by the successive discoveries of fraud in conspicuous positions. It shows that public sentiment still is wholesome, and that the standard of morals in the community has not fallen so low as to offer apologies for fraud, even when committed by men in office, or to seek to cover the faults of men heretofore honored and esteemed. The conscience of the community still corrects itself by the Ten Commandments, and the Christian faith among us is strong enough to make sin, when revealed, appear as it is, exceedingly sinful, even when tempted professors of it fall into the snares of the devil.

A somewhat encouraging, although very surprising fact, is the almost childish impulsiveness with which certain members of Congress, enjoying heretofore unblemished reputations, hasten to cover the first intimation of any lack of personal honor and virtue, with equivocal denials. This marvelous economy as to truth, shows that like our sinning first parents, these unhappy men, tempted, perhaps, by their narrow fortunes, and the remarkable opportunities offered by their betrayal to add rapidly to their capital, feel at once and keenly this open exposure to the public gaze, and hasten to gather around their nakedness the narrow fig-leaf defense of falsehood. It makes us all blush with such men as Patterson, Allison, Kelly, and Colfax, to see them confronted with the bold accusation of deliberate lying, but we derive some comfort from the fact that they are not so dead to a sense of moral rectitude, as to look without sensibility upon an accusation involving the most delicate sense of honor in the discharge of their public duties. We only mention Mr. Colfax's name, as it is now left exposed to a stain by the *ex parte* testimony of Oakes Ames. He denies the statements, and proposes to rebut them with evidence. He must be considered innocent until guilt is proved.

All this public surprise shows that we have a good foundation to build upon, while no thoughtful mind can fail to be impressed with the seriousness of the present lapse of public virtue, and the very general exhibition of moral weakness on the part of those in whose probability, from the position they hold, the community is forced to put confidence.

The evil is well-nigh universal in its spread, as to the different sections of the country, and the various classes in the community. This lapse of virtue is not confined to Congress, or to State Legislatures. It is indeed very apparent in the city and State of New York, but it is not confined to Wall Street, to the City Hall, or to Albany. Wherever there is an opportunity in bank or trusteeship, there is quite sure to be a ruined character and suffering victims. The rapid alternations in prices, the chances for realizing large fortunes in short periods of time during the war, the glittering and tempting prizes seized by daring hands and flaunted before the public gaze, proved too much for the ordinary moral stamina of men holding other people's money in trust, and solacing conscience with the promise of ultimately making good all drafts upon the property placed in their keeping. The result has been a terrible succession of discoveries of fraud and defalcations, of flights, suicides, and even murders, of wretched families and suffering creditors, of abused trusts and dishonored Christian professions. All this has come to the surface. Who can tell how much more has been covered up, and is still under the veil?

The dreadful retribution, even in this world, that often follows this eclipse of virtue, is not enough to keep men in the hour of temptation. Men continue to tamper with alcoholic drinks in the hearing of the shrieks of delirious and dying victims. So men gamble with their last dollar, with the glaring eye of starvation blazing upon them. The ruin that has fallen upon the "Ring," and the wretchedness that has now become the heritage of Shute, will not keep young men back from pursuing a similar path. Neither can laws be so arranged, nor surveillance become so constant, that these frauds will be rendered impossible. We must trust each other, or we cannot live together. Something more radical must be attempted. We must begin early, and teach a more positive morality to our children. We must set them examples of self-denial and economy. We must awaken higher desires and tastes. We must secure in their behalf an early and daily trust in the presence and grace of the Lord of Life, who only, in His own might, conquered the power

of the tempter, and bestows His victory upon all His true followers.

It becomes the pulpit to be earnest, pronounced, but calm, clear, and evangelical at this day. Not by denouncing men, nor by execrating great acts of fraud, but by clearly pointing out the secret of all human weakness, by reiterating the lesson of the Lord's Prayer, involved in the petition, Lead us not into temptation, by pressing the constant treachery of the human heart and the possibility of lapsing from virtue, the good shepherd will seek to defend his flock from the solicitations and power of a sleepless foe.

PASTORAL VISITING AND CHRISTIAN WORK.

In recurring again to this subject, we remark, first, that in scores of our churches, as they are at present constituted, there need be no difficulty or deficiency in pastoral visitation. We find, for instance, in a copy of the minutes of an Annual Conference on our table, that more than one fourth of its charges contain less than sixty members and probationers, a smaller number than are in single classes in some of the other three fourths. Whether either of these is the best possible arrangement is not now the question, but rather the point that in one of these small churches, almost all needed visiting of the members can be done in hours of relaxation from the severest study. But when the membership is two hundred and more, the case is greatly changed.

We have taken the rules which Mr. Wesley devised for one state of things, and sought to fit them to another entirely different one, and we have besides, widely left out an important feature of his system. His preachers were sent out upon circuits, a kind of work very different from our present stations, and requiring vastly less preparation for the pulpit, while many things in our present methods were then unknown. A small supply of sermons would suffice for a year, and the pressure of demand for the pulpit, as known at this day, they would never experience. His rules respecting visiting and home instruction were adapted to his times. But that personal supervision which many now leave for the minister alone, was then chiefly done by the class-leaders. These had small classes of "about twelve persons" each, whom they were to see "at least once a week" at the usual place of meeting if they attended, and if not, they were to seek them wherever they might be found, for the express purpose of inquiring after their religious condition, and giving such counsel as seemed needful. A faithful leader thus with little sacrifice of time was able to keep a steady supervision over those under his care. Once a week, also, these leaders would meet the preacher, reporting to him the condition of their respective classes, thus enabling him as the pastor to know of the state of the flock, and informing him of those who were sick and needed his special attention, and also of those who were neglectful or disorderly, and in danger of straying from their fidelity. By this system, put in operation wherever possible, the work of pastoral visitation, as we commonly understand it, was after all chiefly done by the class-leaders. It was an unfortunate hour when we fell into the practice of a relaxation of this vigilant supervision. Our large classes of from forty to seventy or eighty are too great for such supervision, and the result is that a large portion of our membership receive no personal inquiries about their souls except from the minister himself.

Now, that a more rigid pastoral visitation is a need of the hour, is an important truth. But that the ministry can personally supply it as it should be supplied, is more than doubtful. The remedy is to be found in a return to the old system, not necessarily to the class of a dozen members, but to its essential principle, which can be reached in the large class through assistant leaders, who, with their chief, shall during the week visit those who were absent from the meeting. Then, in a meeting of them by the pastor, he can know from week to week the condition of the Church, learn of the sick and afflicted, and of those particular cases whom he should personally see. The revival of this plan would awaken a new life in many of our churches. How many a cold heart would be roused by the personal appeal, and how many would be found and helped in their critical hour! It seems to us that something like this must have prevailed in the early Church, and we well know that in several of our sister churches this pastoral labor is vigorously and steadily performed by laymen. Mr. Beecher's and Mr. Spurgeon's churches are two of the strongest and most prosperous, spiritually and otherwise, of which we have any knowledge, and one of their great secrets lies in this very plan of constant pastoral visitation by laymen, the minister giving it direction and oversight. We doubt if our ministers are as largely deficient as some suppose, the fault is rather in exacting of them the work which the Church should do.

So much for the visitation of the churches. But how of the world outside the Church? Are there not communities in which no one except the ministers speaks directly and personally to sinners about their souls, unless it may be in a time of revivals, when all tongues are free from their habitual paralysis? How many thousands are rushing on to eternal ruin, who for all evidence afforded to themselves of the contrary, may well say, "No man cares for my soul?" The church doors stand open, indeed, and Christ has

died for them, but it is certain that the mass of them will never be saved except by the intervention of living Christian men and women. Right here the "Ladies' and Pastor's Christian Union" meets us with its plan of work, and its illustrations of its methods. It rests upon this fundamental principle, that members of Christ's Church are to carry the tidings and warnings of the gospel to every unsaved soul on earth. In revivals a town is sometimes distracted, and Christians go forth two by two through their districts on their errands of evangelism. The same plan is here adopted when there is no revival, as a system, and not as a temporary expedient, to be repeated again and again; relieving the needy, clothing the naked, exhorting the ungodly, inviting them to the house of God and to Christ. This is the true way to a revival and to the conversion of the world. A monthly meeting of these workers with the pastor brings the whole under his eye and direction. Let these plans of work by the laymen of the Church be carried out, and there will be little time for the pastor to murder, in merely running around among his members.

JESUITICAL MORALITY.

The contest between the Prussian government and the Jesuits is daily growing more bitter, and both parties seem inclined to flesh their swords to the hilt. Thus, in the course of the combat, no stone is left unturned by the Germans in their effort to reveal the true character of their internal foes, and their morality, to say nothing of their religion, is receiving some pretty severe criticism.

The Bishop of Paderborn took occasion to address some episcopal admonitions to the Protestants of Germany, in the course of which he declared himself perfectly willing to live and die by the Jesuitical code of morals, feeling thus quite assured of his eternal welfare. In reply to this refreshing confidence in the doctrines of the Society of Jesus, a "German Catholic" has collected a bouquet of moral apothegms from Jesuitical gardens, which certainly prove this morality to be a little lax, and rather a poor staff to support the venerable Bishop on his way to heaven.

These unfragrant flowers are given in the original Latin, with authors and dates, and are accompanied with a German translation—the whole being published in a little book, that proves a veritable bombshell in the Jesuitical fold, and which is demanding and receiving considerable attention just now on both sides of the lines. The position of the Jesuits in the sphere of civil and political morality has been much questioned of late. The attacking party brings the heaviest testimony to prove its depravity; but the defendant's reply to this is, they are not understood, as if the difference between truth and falsehood, between honesty and crime, should be expressed in words so doubtful in meaning as to be ambiguous. This very fact forms a most valid ground for suspicion.

But it is not true that the morals of these diabolic manuals are always ambiguous, as is proved by the little book in question; and it is not true that these are published by irresponsible individuals, for no Jesuit may publish anything without the permission of the Order, and all their writings bear the stamp of approbation from their superiors. Some forty-five of these authors have been critically examined by the "Catholic" and thus he presents his case, naming each one: The Jesuit and Cardinal Bellarmine writes, "The spiritual power can alter kingdoms, taking from one and giving to the other, when this is necessary for the salvation of souls. Christians may not tolerate an infidel or heretical king, and the pope is to be the judge of this heresy, as the ark of religion is confided to him; and it is therefore his business to decide whether a king is to be deposed or not." We submit, that this very effectually settles the question of the interference of the spiritual with the temporal power. But a few more lines from the same source certainly clinch it: "When a prince, from being a shepherd of his people turns a wolf, the pope has the right to excommunicate him, and bid his people not to obey him. We all admit that heretics should be excommunicated, and consequently they may be also killed."

With the approbation of the General of the Order, Busenbaum teaches: "It is allowable to take an ambiguous oath when there is a just cause for this ambiguity, for where the truth is concealed without a lie, no violence is done to the oath." And in regard to the much disputed question as to the end justifying the means, we have it in the most distinct white and black in this little book from the same authority: "If the aim is allowable, the means are also allowable." And on another page of the same author we find: "The means are also allowable to him to whom the intent is allowable."

This gem of the Jesuitical moral code has been so often denied that it is satisfactory thus to find it in their most accepted authors. Escobar writes: "The aim gives to actions their peculiar character, and through a good or bad aim, actions may be good or bad." And Casnedi, thus: "One can never sin if he has a good intention." Those who have doubted hitherto the existence of such teachings, may now confidently accept them as genuine Jesuitical authority.

And thus we may wander through this garden, and cull at random, quite sure of meeting something that will tell its own story more emphatically than can we. For instance: "He who sees an innocent man in prison for mur-

der, is not under obligation to say so at the risk of his own life." Who can fathom the depth of this infamy? Or of this: "A Christian governor who renders fettered enemies to Indians in order to kill them, commits no sin if the latter kill them in a cruel manner, and eat them?" "The rack is necessary in investigations regarding heresy." "Catholic children may accuse their parents of the crime of heresy, even though they know that this will bring them to the stake; and they may refuse them food though they be starving."

These revolting tenets, and many others equally base, are thus found scattered through the books which are the acknowledged authority of those who for centuries have affirmed, and now affirm, that their calling is to cultivate piety and cherish religion! Thank God the present battle on German soil is being waged in no blind and bigoted manner, but with a full array of proofs of the unprincipled depravity of the Jesuits; and this little book proves quite a *vade mecum* on the Protestant side of the lines.

EDITORIAL PARAGRAPHS.

We are indebted to the Secretary, Thomas K. Cree, esq., of the Board of Indian Commissioners, for their fourth annual report. These commissioners are well-known Christian men, with national reputations as philanthropic and devoted religious gentlemen; men of marked executive and business qualities, as well as bearing high moral characters. To them has been entrusted the President's peculiar policy of bringing the Indians as rapidly as possible, under the restraints, and into the enjoyment, of a thorough Christian civilization with all the rights of citizenship.

To secure this he has sought, through the Board, to enlist the co-operation and to awaken the practical interest of the Christian denominations of the land in their behalf. To undo the abuse and wrongs of many years, to awaken the confidence of the Indian tribes still migratory in their habits, and to induce them to enter reservations of public land appropriated to them, has been a slow and very difficult service. But already remarkable results have been attained as recorded in the report. The number of Indians in the care of the Department is 300,000; 100,000 of these are civilized, 125,000 are partially won in this direction, and 75,000 are still barbarous. Nearly all these are accessible to the Gospel. The report of the Board should be widely circulated and carefully read. It will throw light on much of the discouraging newspaper literature in reference to the Indians, and show how the exasperations of border life account both for the sufferings of the settlers, and the violent acts of the Indians. The latter are far from being the first and chief aggressors in these often fatal encounters. The wise and truly Christian policy of President Grant, will ultimately, and we hope at no distant day, universally triumph.

A private note from Bishop Haven, addressed from the city of Mexico, says: "I find many Americans and English here, and the work is in need of many more of a more devoted sort. When a man goes abroad to make money, he leaves his religion usually behind. These have. Still, there are an earnest few, and the seed is getting sown. They need a head, and a system. Yet it is surprising to find three large congregations in this city who are singing our hymns, and singing them lustily, and who have broken clean away from papacy. The Lord reigns, though the devil is working hard to keep his place here. I believe our Church, if rightly worked, will have a goodly Conference ere many years in this country. There is great need of Spanish-speaking ministers. We want a dozen of them here now. I hope we shall have a goodly lot of them within one or two years. The Presbyterians have four or five missionaries, and a paper; the last, published at Zacatecos. We ought to have one published here. I have just been listening to a company of singers in one of the Protestant churches gathered up in the amen corner, going as loud as they could in real Methodist airs. The one they enjoyed the most had this chorus,—"No os detengais, no os detengais, Nunca! nunca! nunca! Christo por salvamos dios, Su sangre cuando el murio."

This we freely translate: "Hinder me not, hinder me not, Never! never! never! Christ in dying gave His blood, For sinners poured the crimson flood."

One of the largest and best administered City Missions in the country is that of New York city. It is a Union Association of Evangelical Protestant churches; but our Methodist work has become so large that it engrosses the activities and contributions of our people, and they do not co-operate with this society. Several Methodist ministers, lay-missionaries and tract distributors, however, are employed by this mission. Its superintendent is without a peer in his adaptation to the work—the well-known Rev. George J. Miggins; and its corresponding secretary is one of the most indefatigable and successful of organizers and itemizers, keeping the press alive with incidents of the daily work accomplished by the society.—Mr. Lewis E. Jackson is his name, the initials of which will be constantly seen in the columns of the religious press of the city. Every year he prepares a report, as unlike the usual productions of this class as possible. It is, in fact, one of the completest hand-books of religious

intelligence, and of the charities and reform movements of the city of New York that can be found. It contains fifty pages, in small type, of missionary incidents, religious anecdotes, happy selections of suggestive thought on Christian work, and admirably classified moral statistics. All the churches of the city, with their ministers and their residences, all the public institutions, charitable and penal, with their officers—the whole appalling field of Christian effort occasioned by the moral condition of the population of New York,—are condensed into the one hundred and fifty pages of this annual, entitled, *Christian Work*. We thus speak of this pamphlet of our much-respected friend, that other secretaries may be inspired to learn how an annual report may be made a most valuable and instructive document, and one to be carefully preserved. The society employs between thirty and forty missionaries, eleven of them ordained ministers. They have about ten regular preaching-stations with Sabbath-schools attached, and four good chapels where the Christian ordinances are administered. Their annual statistics show an immense amount of work accomplished, and if but a portion of this proves to be permanent, eternity alone can measure the value of it. To all such grand and persistent movements among the neglected multitudes of our cities, we bid a hearty God speed.

The age of a newspaper does not make a patriarch of its editor, or invest a young man with a paternal dignity. *The Christian Observer*, of Louisville, Ky., which numbers its present volume as its fifty-second, and is edited by the younger Mr. Converse, the venerable father having lately died, quite sagely lectures *The Christian Mirror*, of Portland, and *ZION'S HERALD* now entering upon their fiftieth year,—the former for its low spirits over the taste of the times, and ourselves, for, we hardly know what. It feels called upon, it says, to condemn the sentiments it (the *HERALD*) gives utterance to in its semi-centennial editorial. But we never gave utterance to any of the sentiments to which it refers. We merely stated what was, and what was not to be found in the paper we now edit, fifty years ago, and what now characterizes the contents of the modern press, without expressing our own judgment upon the change that has taken place. From, however, the intimation which crops out in the sentence, "the political editorials of religious papers are the inalienable of common-place," we infer the nature of *The Observer's* condemnation; and from all such cant we heartily pray, "Good Lord deliver us!" Our Southern brethren are particularly sensitive about politics in the pulpit or in the religious print. We, however, heartily accord with the closing sentiment of the editor, that the truest wisdom of religious newspapers is to make all the contents of their columns "subsidiary to their main and distinctive aim and end."

N. Tibbals & Son, New York, are issuing weekly from their press, excellent religious books. Among these we notice a unique volume, very handsomely published, entitled "Alone with Jesus." It is a collection of short, suggestive religious extracts in prose and poetry, of a highly spiritual character, compiled by the well-known sexton of the old Dutch Church on Fulton Street, and the founder of the celebrated noon prayer meeting, held in its session-room, Mr. J. C. Lampher. It is a fine manual for the closet, and is good seed to sow.

The same publishers send out, also, a small volume, bearing the title of "The Early Saved," by Rev. Thomas Lope, M. A., second edition. This handsome little book contains excellent and pathetic counsels to bereaved parents upon the loss of young children. It will bear hall to many bitterly wounded hearts.

They also publish in a tract form, "An Appeal to Persons of Sense and Reflection, to Begin a Christian Life," by Rev. J. M. Buckley. An impassioned and powerful exhortation addressed to the thoughtful, in a manner so clear and persuasive as to arrest the attention and to impress the heart.

We notice with regret the death of Rev. James W. Ward, formerly pastor of the Congregational Church of Abington, in this State. He died of an injury received in the city of New York, having fallen from a street car, and being dragged some distance by his foot caught in the truck. He is father of Rev. William Hughes Ward, the esteemed managing editor of *The Independent*, and an original scholar of rare cultivation. The editor of *ZION'S HERALD* became acquainted with Mr. Ward, senior, when both were members of the Massachusetts Legislature, and has often occupied his pulpit with him in Abington. He was a remarkable linguistic student, and the father of a polyglot family. We have united in his family devotions when half a dozen versions of the Scriptures were used by different members of the home circle. He was a man of strong natural powers intellectually, a thorough student, of pronounced opinions on all public questions, of sterling probity of character, and of devout piety. And now "he is not, for God took him." He had nearly reached his threescore years and ten."

The New Covenant, of Chicago, in copying from, and giving credit to, *ZION'S HERALD*, its editorial article upon iron churches, includes within the quotation marks, opinions of its own, in reference to the earnest preaching of Mr. Talmage, and his views of future punishment, with which we have no sympathy. Please ask the printer to be more careful of his commas, and not deprive the editor of *The Covenant* of the credit of his own sentiments.

The Congregationalist records with a mild approbation the course of a New Hampshire Congregational pastor, in forming his converts into a religious class, and carefully instructing them through a probation of six months, before bringing them forward to make profession of their faith. An excellent course, Brother Congregationalist! We have placed no patent upon the class-meeting. More than a hundred years ago, Mr. Wesley discovered its admirable adaptation to secure Christian nurture and made it a vital part of his evangelizing modes.

The Watchman and Reflector of last week contains a very appreciative and generous notice of Bishop Haven, by Dr. J. D. Fulton. Such genial papers bring us nearer together. Dr. Fulton, in his article, gives the Bishop to Harvard College. That is going too far. He belongs to us, and honors his Alma Mater at Middletown. Dr. Fulton facetiously remarks that Bishop Haven is right on all the radical topics in which he has been interested, except the "woman question and believers' baptism," upon which he says, "he is of course wrong, if I (Dr. Fulton) am right;" which is doubtless correct!

The North End Mission Magazine is a very handsome quarterly of 28 octavo pages, edited by Rev. Charles M. Winchester, the missionary, under the direction of a committee of the managers of the Society. It is filled with very interesting miscellany relating to the work of the mission, and to general Christian service in the evangelization of neglected portions of our population. Its subscription price is only 50 cents a year. It will bless the family where it is taken, and bring by its influence a blessing back upon this interesting mission itself.

Rev. C. W. Millen, heretofore publisher of the *Prohibition Herald*, Dover, N. H., has purchased that paper, and conducts it himself, in connection with a corps of contributors. The paper is greatly improved in appearance, and while it devotes special attention to its one great work, it is filling up other departments of a family periodical with very interesting and profitable miscellany. We wish our handsome and able brother encouraging success.

One of the keenest papers that came to our office last week, was *The Keene Methodist*. It was like a "Bumble Bee—the biggest when born," and as full of sweetness. It will never be smaller, nor less juicy. It was only the bright, fluttering insect of a day, singing out at once its short and happy life. Three keen ladies edited it, and must have caused the town editors, whom they bravely lectured upon the female suffrage question, to tremble in their shoes, as "coming events cast their shadows before." The only antique things about the paper, were the debris of the *Flood* which spread over the columns. We shall permit no one to question the cultivated tastes of the editors, after reading the rare commendation of *ZION'S HERALD*—its editors and publisher!

Briggs & Brother, of Rochester, N. Y., have issued the first number of their illustrated *Floral Quarterly*. It is published at the nominal price of twenty-five cents per annum. The first number contains 136 pages, and is illustrated with fine-colored engravings of flowers, and filled with floral catalogues and valuable directions and suggestions to horticulturists and parlor-flower cultivators. If our homes within and without are not made beautiful with bright vegetation, and fragrant with the richest flowers, these liberal seedsmen and florists will not be at fault.

An extended programme, giving promise of an occasion of great interest, has been arranged for the inauguration of Alexander Winchell, LL. D., as Chancellor of Syracuse University, on February 13. We acknowledge with thanks the invitation to participate in the enjoyment of the occasion, and wish our honored friend, the Chancellor-elect, a long and successful occupancy of his important and dignified chair, and the widest opportunities for usefulness.

We have from time to time called the attention of our readers to the weekly issues of *Little's Living Age*. It has no worthy competitor in its special field, embodying the richest periodical literature of Europe, as it does in its weekly issues. Now comes its quarterly volume, the one hundred and fiftieth from the beginning. It makes a rare and necessary addition to every complete library, and happy is that village collection that has upon its shelves the whole invaluable set.

The (London) Watchman, in an article on "France and England," has this warning word in view of the spread of papal superstition which is inimical alike to a free monarchy and a free republic. England and America will soon cease to be the refuge of the oppressed and unfortunate when Romanism rules:—

Hither came the clergy proscribed and driven away by the first Revolution. Hither came Louis Philippe and his family when the invasion of Tahiti was avenged on the monarch

who permitted it. And here the exiled Republicans were safe from the Man of December. Here again, when the empire collapsed after Sedan, the author of the *coup d'etat*, after having been a special constable in our streets, and a guest of our queen, now the tenant of an obscure lodging, and then a visitor received at Guildhall with royal state, at last found a quiet haven from which to sail for the unknown shore.

To what cause the security hitherto enjoyed in this country may be owing is a question on which happily Englishmen will not be much divided. The moral sentiments which are the basis of our liberties must be maintained and cherished at all hazards. We are just now in some danger of weakening them or allowing them to be weakened. Sympathy with misfortune is good, but it must not lead to sympathy with superstition, nor may we allow ourselves to forget that superstition, may be and in fact is often allied to that which loosens the bonds of all society. The moral character of this country has been happily reflected in the court of our most gracious sovereign, and no description can exaggerate the value of this element of national stability through the times which have been passing over us. Domestic life must supply at once the nutriment and the defense of public virtue, and where this is not the case legions are powerless to ensure the stability of thrones. The truth has received many illustrations in history, but none more complete than that which we have lately witnessed.

We anticipated from last week's announcement, the following from the *Western Christian Advocate*, Mrs. Rust was a most estimable lady. She was a resident of Middletown, Conn., where our respected classmate married her, a lady of great sweetness of temper, of delicate and cultivated tastes, and devout piety. Her loss will be mourned by a loving family—all of whom have our hearty sympathy and prayers.

Mrs. Sarah A. wife of Rev. R. S. Rust, D. D., whose serious illness we noticed last week, died in this city on the evening of Tuesday, January 28. Through all her illness she felt the presence and preciousness of the Saviour. The Word of God, read by herself or by others, was a fountain of perpetual consolation. The funeral services were held in Trinity Methodist Episcopal Church, Friday, at 2 P. M. Bishop Wiley delivering a discourse of great appropriateness. Rev. D. H. Moore, pastor of Trinity, Dr. Hitchcock, Dr. Hatfield, and the editors of the *Western* also took part in the exercises. Her husband and two sons, one of them a member of the New York East Conference, feel most keenly their bereavement; but they are sustained in the certain hope of reunion in the land where there shall no more be heard the voice of weeping, but where God shall be the joy of his people forever.

Saturday afternoon last, Dr. Rust received a despatch from New Ipswich, Mass., conveying the intelligence of the death of his oldest sister, Mrs. Caldwell, a resident of that place. Truly his bereavements are multiplied and sore.

Just above the church of young Mr. Tyng, in New York city, but situated on 5th Avenue, is the church of The Heavenly Rest, with its great square tower, surrounded, but not ornamented, with immense staring figures of angels, trumpet in hand, like the one that formerly "graced" the head of *ZION'S HERALD*. At a late public service, Mr. Tyng, advocating earnest Christian service, said that a gentleman lately came to him, remarking that he had been "all round the circle of the churches, but had finally come to his parish to 'settle down.'" "O, no," said Mr. Tyng, "my church is not the place for you. There is the place for you," pointing onward, "You want to go to the Church of 'The Heavenly Rest.'"

The various trades are establishing organs to circulate news pertinent to their forms of business, as well as fuller advertisements. Among the best, we notice *The American Grocer*, published in New York city. It is a weekly magazine of 36 pages, full of important and interesting commercial, mercantile, and banking information, with extended prices current.

The London *Methodist Recorder* has a spirited leader on the Methodist Lay Missions, which have been in progress in that city for a year past, and during which time nine centres of operation have been organized. The *Recorder* arrays some fearful statistics on Sabbath desecration, and among the rest this, namely, that "the shops open for business on the Lord's Day would extend 60 miles, if ranged side by side!" The number of railway trains running for the 15 hours of "railway Sunday," as it is called, is 1041!

It is due to Rev. Dr. True to state, that the newspaper reports which represented him as claiming for his views the endorsement of Dr. Warren, were entirely erroneous. Dr. True wishes it distinctly understood that he made no such claim, and only referred to Dr. Warren on a certain question of Old Testament interpretation.

The Hampshire Gazette and Northampton Courier of January 23 contains a report, filling nearly a column of a lecture by Chaplain Colburn, of the Massachusetts State Prison, upon his late tour to Puget Sound. It was pronounced an address of uncommon interest, and was greatly relished by the Easthampton audience that listened to it. Brother Colburn was a literal "Japhet in search of a father," and happily found him. His route was over new ground, and he is very successful in raising his adventures. Other courses will do well to add his name to their list.

The National Prison Association held recently a very interesting convention in Baltimore. Hon. Horatio Seymour, of New York, its president, introduced the public exercises, which consisted of reports from the secretary, Dr. Wines, and from various States upon their

proscribed and driven away by the first Revolution. Hither came Louis Philippe and his family when the invasion of Tahiti was avenged on the monarch

penal and reformatory systems, with a very eloquent address. He said that while prison reform seems to relate to a small class, he thought he could show it concerned the civilized world. The sources of crime were wide-spread; therefore the co-operation of all nationalities was demanded in dealing with it. This fact led to the London International Convention, and to the formation of this Society. Criminals are men whose characters are in a great degree formed by influences around them. They are representative men. Crimes take the aspect of the people among whom they are committed. They show not only guilty men, but guilty society. While there are many reasons for abuses in the city of New York, the great underlying cause is want of self-respect in the rich men, which leads them to neglect their public duties. The remedy for these evils is a higher standard of morals. The spread of knowledge will not do it, for knowledge helps the wrong as well as the right. It makes bad men more dangerous. We begin reform in prisons, where crime ends, and work back along its track to where it begins.

Miss Emily Faithful, a successful and cultivated leader among the active women of England in the cause of social reform, particularly in the work of securing pecuniary independence and a higher education for women, has made a very fine impression upon our Boston community. Moving in what is called the best circles, intellectual as well as social, in England, she has dedicated her life to the work of securing employment and a proper compensation for the less favored portion of her sex. She has built up a large printing and publishing establishment called the Victoria Press, conducted entirely by women, and edits a periodical bearing a similar title, — all under the patronage, and securing the liveliest interest of the good queen whose name they wear. Miss Faithful has appeared twice in this city, under the skillful management of Mr. B. W. Williams. Her first lecture, which was a purely literary one, was handsomely presided over by Hon. Josiah Quincy, and her last, the most valuable and instructive, giving an account of her special work, was opened very happily in a short address from Wm. Lloyd Garrison, esq. Miss Faithful is a stout English lady, very unassuming in her manners, with a voice remarkably sweet and persuasive, exhibiting much delicacy of taste, and great force of character. She has placed her name beside her great country-woman, Florence Nightingale, as a benefactor of her race and sex.

Rev. Dr. Chickering, who is spending the winter at Washington, preached in the Metropolitan Church in that city on Sunday week, on physical consecration. The press of the city speak in high terms of the discourse, which, after the good doctor's usual happy manner, dealt faithfully with his auditors on the abuses by which man's physical system is perverted, and on the demoralization growing out of violations of the Sabbath, the follies and crimes of fashionable life. He paid a special compliment to those of our rulers who had set so good an example on New Year's day at their receptions, by banishing intoxicating drinks.

The interest that the ladies are taking in the question of Woman's Suffrage, was illustrated by the crowd of intelligent and earnest faces filling all the available space in the great hall of the House of Representatives, on Wednesday morning of last week. A public hearing was given to the subject by a committee of the Legislature. Quite able addresses were delivered, all in favor of the object, by Mr. H. B. Blackwell, Rev. J. F. Clarke, Mr. W. L. Garrison and Mrs. Eastman. Mrs. Lord and Mrs. Cheney. A petition from ladies and another from gentlemen for the bestowal of this right upon woman, are before the General Court.

T. H. Kimpton, esq., the accomplished Principal of the High School at Chicopee, is delivering this season an able and instructive lecture. From personal knowledge of the scholarship and address of Mr. Kimpton, we can heartily endorse the following notice from *The Springfield Union* of his lecture: "The Methodist Festival at South Wilbraham, Wednesday evening, was well attended. Mr. T. H. Kimpton of Chicopee High School, delivered his excellent lecture on 'Culture,' in which he advocated a thorough and symmetrical development of man in all departments of his being."

The Journal's New York correspondent, "Burleigh," says, Judge Fancher has made a thorough examination of the charges by the government against Dodge & Co., and says there is "not a shadow of wrong-doing attaching to the head of the firm."

We learn that the net proceeds of the late Family Festival will amount to upwards of \$1,200.

Rev. Thomas Carter, of New York East Conference, sails February 27, for Mexico, to join Dr. Butler.

Acknowledgments.

Rev. C. S. Macreading and wife hereby extend their thanks to their friends and parishioners for their visit to the parsonage, January 22; also, for the envelope well supplied with greenbacks, and other gifts.

Mrs. Rev. M. B. Chapman gratefully acknowledges the gift of \$75 from the ladies of East Saugus.

Rev. N. Andrews, of Newfield, Me., gratefully acknowledges the gift of \$65, in cash, from his people.

Many thanks are due to Highland friends for generous remembrance at the Holidays. H. LUMMIS, J. B. LUMMIS.

The Methodist Church.

MASSACHUSETTS.

NORTH DIGHTON.—Rev. G. W. Ballou writes: "It may be of interest to know that the church at North Dighton is in a healthy and flourishing condition, being at peace among ourselves. We have been having conversions all along through the year, and have received on probation some thirty-six, and with one exception, have received members into the Church, every month, I believe in all thirty-six, having also baptized twenty-seven. Death has also been busy in our midst this year, removing from earth to heaven six of our members, some of whom, owing to their position in society, we miss very much, but they passed home rejoicing, one being of the age of ninety-three years. Several also, of the tender plants of our households have been transplanted, but God sustains his people. We are advancing in all our financial interests, our benevolent money this year being more than one hundred per cent. advance over last, our missionary money being more than two hundred dollars, while every other collection has been taken, including that for the support of the Bishop, at an advance of anything heretofore from this charge. The pastor's salary is monthly, and promptly met, not forgetting the usual tokens of kindness and love to his family, and withal contributing the thousand dollars yearly toward the debt on the church, subscribed for last year. I ought also to say that we believe in Zion's Herald, the larger part of our families taking it; nineteen new subscribers this year. We have, we think, a splendid Sunday school, numbering perhaps not quite so many as at Dighton in the past, yet now about two hundred and fifty, but full of interest and salvation, under the superintendence of Bro. Geo. F. Gavitt, who has proved his adaptability for the place by being continued in this office for fifteen years. The school occupies the forenoon, using the International Series of questions, with blackboard illustrations by the superintendent, and an independent address each session by the pastor. The people insist on having but one sermon on Sunday, yet want that of the value of two in quality, and not to exceed forty or forty-five minutes at that; but our missionary days and some other occasions they let it longer, perhaps because it is weaker."

MILBURY.—Thirteen have joined the class, and others will soon follow. Still, the work goes on. God has done much for the church, the members have bowed submissively to his mandates, and consecrated to his service. Brother F. Keyes, of Woburn has been with us for three weeks, doing good service for the Master. Brother Keyes will be gratefully remembered by many here as they pass on amid life's toils and conflicts, as one who in Christ's stead sought and aided them.

NEW HAMPSHIRE GLEANINGS. The Annual Minutes of the three leading religious denominations in the State, furnishes some interesting topics for the consideration of Christian people. The Congregational and Presbyterian Churches, unite in their State Association, and make their statistical report in the same pamphlet and columns. They report 19,271 members. This is a net gain of 86 over last year. The number of pastors is 76, and 48 churches are reported as vacant. The total number of ministers is 177, and 35 are without regular pastoral work. The number of members and probationers (counting on the same basis as above) in the Methodist Episcopal Church in the State is 23,280, an increase over the previous year of 180. There are 132 ministers who are members of the Conference, and 73 local preachers. Of this number 32 are supernumeraries and supernumers, and 122 are pastors over more than that number of societies.

The religious interest in the Methodist Church in Suncook has yielded precious fruit. The members have lately professed conversion, and on the first Sabbath in the month, the pastor, Rev. J. Noyes, baptized six, and received six more into full communion. The religious societies of the town unite this week to hold a temperance protracted meeting. They have engaged Mr. Woodbury, of Maine, to speak, and an earnest effort will be made to stay the evils of the twenty-five open dram-shops in the community.

Miss Mary C. Knight, of Franklin, has sailed for London, where she is to be a teacher in the London Normal Blind Institution.

The Methodists of Marlboro' held a Festival recently, and notwithstanding the disagreeable weather, netted \$160.

The meetings in the Main Street Methodist Church, Greenfield, are interesting and powerful; and about twenty-five penitents have asked the prayers of the Church.

Rev. C. M. Dinmore and wife recently reached the twentieth anniversary of their marriage. The members of their society in Portsmouth, with other friends, assembled at their house, and gave them a choice variety of valuable presents to the amount of \$200. A course of interesting lectures has been given in the Methodist Church, resulting in a success financially. Several friends of the course sent our good Brother Dinmore a check for \$30, and requested him to give an extra lecture at the close of the course. Brother Dinmore is on his third year. He has seen nearly one hundred souls mostly heads of families, gathered into the Church, to some of whom God has given wealth and positions of influence in society. The Lord is still saving souls. On the 4th inst. eight persons requested the prayers of the Church.

Rev. A. C. Coult, of Winchester, has been confined to the house by sickness for three weeks, and is still unable to occupy his pulpit.

VERMONT ITEMS.

The Methodist Episcopal Church in Rutland, under the efficient labors of Rev. H. F. Austin, has, during the present Conference year, been making great progress in financial and spiritual prosperity. Methodism has, until within a few years, been comparatively weak in that place. The society has suffered for the want of a suitable house of worship. Brother Austin, with his characteristic energy, took hold of the matter at the beginning of the year, and the church has been repaired, enlarged, and refurnished at a cost of nearly \$8,000. The improvements include a new tower in front, steeple, stained windows, frescoed walls, new pulpit, cushioned seats, etc., etc. The additions give nearly two hundred sittings. The church has seen nearly one hundred souls since October, 1871, at a cost of about \$2,000. The church was dedicated January 29; sermon by Rev. S. D. Brown. All indebtedness was provided for, so that the house is free from all incumbrance.

Rev. A. F. Bailey, formerly of the New England Conference, is about closing a successful pastorate of three years at Middlebury. He has lost none of his vigor by being transplanted to the Green Mountain State,

but seems, on the contrary, to have renewed his youth. He still deals vigorous blows against evil in every form, not even excepting Satan himself upon whose "existence, personality, and power" he preached a characteristic sermon, a few Sabbaths since.

Eight persons were received into the Methodist Episcopal Church, Enosburgh, January 12, by the pastor, Rev. O. M. Boutwell.

Rev. H. H. Bement has labored at Johnson and Waterville, for two years past, with great success. Over fifty have been added to the Church, many of whom are young people; and from some of them the Church will doubtless receive efficient service in the future. Brother Bement came to us from Michigan, having been drawn this way by his excellent wife, who is a native of Vermont. If other Conferences persist in drawing as largely as at present upon our young men, we hope many other daughters of Vermont, who have married ministers elsewhere, will follow the excellent example of Sister Bement.

Brother E. W. Culver is meeting with his usual good success at Barton Landing. The people are now making new cushions for the slips in their church, and are talking of extensive repairs next summer. Brother Culver is also holding a series of weekly prayer-meetings at the village school-house in Brownville, and as the result a very general religious interest prevails.

Rev. R. P. Pritchard, of Sheffield, has received five into the Church during the last quarter, and fourteen others on probation. He has also formed a class of twelve members in the back part of Wheelock, and in the same place a district Sabbath-school, averaging twenty-nine scholars, is sustained.

The Methodist Episcopal Church at Williston, Rev. T. C. Potter, pastor, held a very successful "four days" meeting, January 29-31. The Church was greatly benefited, and several conversions are reported.

The new Baptist Church at Montpelier was dedicated January 29.

Rev. F. L. Willey has resigned the pastoral charge of the Free Will Baptist Church in Sutton, to take effect April 1.

The Universalist Society of St. Johnsbury have erected a handsome church edifice in that village the past season. It was dedicated January 23.

The Free Will Baptist Church of Newport Centre have engaged the services of Rev. S. W. Stiles for another year.

The "Millerville" doctrines of thirty years ago have been revived, and in Groton some are holding meetings, confident that the world will come to an end this year.

Mrs. David Ingalls, of Salisbury, aged 87 years, has, as part of her winter's work, picked over twenty-seven bushels of beans, one by one, and knit five pounds of cotton yarn into stockings. So says a local paper.

The people of Danville are alive upon the subject of temperance, and are holding weekly meetings, with excellent results.

The Congregational Church, Middlebury, numbers 285 members. Contributions of the society for benevolent purposes, during the year, \$1,188.65.

Rev. James Brown (Congregationalist), late of East Rutland, has accepted a call to North Stonington, Conn.

Rev. H. C. Estes, D. D., of Jericho, has removed to Paris, Me., where he entered upon the pastorate of the Baptist Church at the beginning of the year.

We understand that a revival is in progress in the Methodist Episcopal Church, Poultney.

It is said that there is a religious sect living in Bristol who wash each other's feet. They sit in rows back to back, when they perform their washing service. They discard pork altogether, and live principally on beans, corn-bread, and salt fish. Saturday they keep sacred, and work Sunday. The women wear trousers, or something like the Bloomer dress.

The Board of Directors of the Vermont State Prison at Windsor have made arrangements for the immediate construction of a chapel for religious and other uses in the prison. Work is already begun, and a neat and convenient place in the second story of the cook-room building will be ready for occupation soon.

The State Secretary of the Sunday-school Workers has recently published the report made by him at the annual meeting held at Swanton, Oct. 1 and 2. From this we gather a few items: There are in the State 87,000 children between the ages of 5 and 20 years. Of these only about one third are connected with the Sabbath-school.

From 211 towns, 33 making no report. In the towns from which reports were received, there are 590 schools, 6,000 officers and teachers, 49,490 scholars; 1,378 conversions during the year; 38,011 reverend church-members, in a population of 313,467. The 33 towns not reporting have a population of 17,029. Whole number connected with the Sunday-school, 55,540, or 17.7 per cent. of the population in the towns reporting. The number of schools connected with the five leading denominations is as follows: Methodist Episcopal, 29; Congregationalist, 18; Baptist, 17; Free Will Baptist, 4; and Episcopal, 26.

MAINE ITEMS.

We are informed that the two parishes of the Methodist Church, Park Street, and Main Street, Lewiston, are now agitating the question of a reunion, and the erection of a large free house of worship sufficient to accommodate both societies. An old pastor of the Park Street parish, who is well acquainted with the state of things in the city, is very sanguine in the opinion that such an operation would result in great good to these societies, and to the cause of the religion generally. It is thought that with such a house of worship, many that do not attend church at all would be induced to go. Certainly free churches seem more in accordance with the free gospel; and the salvation of the soul than does the mode of pews and exclusive family sittings. We should very much like to see the thing tested, and certainly hope the contemplated plan in Lewiston will be carried into execution.

A good revival is in progress in Winthrop. Several have been converted and reclaimed within a short time, and the work is spreading. The indications are that the interest will spread through the town. The Young Men's Christian Association is doing a good work. Rev. Sylvester, pastor of the Methodist Church, is serving out his third year, and the parish under his charge is prospering. The Sunday-school is large and flourishing; it has the Sabbath forenoon for its services. This arrangement gives ample time for all the purposes of the school. This is the best plan for all our schools, at least in the opinion of many.

We learn that there is a revival of religion in the Methodist Church in Bowdoinham. Rev. True P. Adams, the pastor, is laboring efficiently and successfully with

the people. We hope the good work will spread all over the State. Such is the prospect. To God be all the praise.

A very interesting Sunday-school exhibition was held in the Methodist Church in Wayne, recently, continuing two evenings. The school is prospering. Some persons have been converted in the parish during the past few weeks; one or two quite advanced in life. The pastor, Rev. W. H. Foster, is in labors abundant, and hopes to witness a more copious outpouring of the Spirit before the close of the Conference year.

We are informed that an excellent religious interest now prevails in Orono, as the result of union meetings. Our informant says that a large number of persons have been converted and reclaimed, and that the work is still progressing.

The new Methodist Church in Guilford is to be dedicated February 18. Rev. George Pratt, Presiding Elder of the district, will preach the dedicatory sermon. The house is precisely what is needed for the place. We are gratified to learn that the parish is prospering. Success to them.

The Casco Street Free Baptist Church, Portland, is enjoying religious prosperity. Religious services are held every evening. The pastor is assisted by Rev. Mr. Osgood, of Massachusetts, and Rev. Mr. Webster, of Saco. These esteemed preachers are rendering very efficient service, as we understand. We wish the society the largest prosperity. The congregationalists of Portland are moving for a new church, to be made up principally from the State Street parish. Enlargement is their motto.

The health of President Torrey, of the Maine Wesleyan Seminary and Female College, at Kent's Hill, is slightly improving, as his family friends have reason to believe. He is, however, very feeble, and still suffers extremely, and what the final issue may be is very uncertain. It is hoped that the Church will still be earnest in prayer and supplication for the Doctor's speedy restoration to health, and to his post of duty. The school is prospering finely the present term. There is considerable religious interest among the students. Rev. Mr. Hutchins, pastor of the Methodist Church at Kent's Hill, is now holding meetings at Fayette Corner, one part of his charge, with good success.

We understand that a call is to be issued for a convention of temperance reformers, to be held in Augusta, February 12, for the purpose of organizing a State Reform Club Association. Delegations from all the clubs throughout the State are expected to be present, and all the friends of temperance in participation in the deliberations of the convention. It is expected that the convention will be largely attended, and the discussions lively. It is an old saw, that "variety is the spice of life."

Arrangements are making for Sunday evening services at the City Hall, Portland, by the various city clergymen. These lectures are expected to commence about the middle of February. Rev. Mr. Pen, pastor of the High Street Congregational Church, will deliver the first lecture, to be followed by Rev. I. Luce, of the Chestnut Street Church. It is expected that these meetings will attract a large gathering of such persons as do not attend any regular Sunday service. The choir of the various churches will be present as their respective pastors officiate, to lead the singing for the occasion. Much good is anticipated to the city from this movement. May the most sanguine hopes of the friends of the movement be realized.

A meeting was held in Augusta, January 30th, for the purpose of forming a State Woman's Suffrage Association. During the meeting a series of resolutions were passed, in which the Association claimed the right of suffrage for the women of Maine, and resolved to appeal to the present Legislature for a proposed amendment to the State constitution which shall secure the right of suffrage without regard to sex.

The time of holding the Maine Conference is at length settled for the seventh of May. Bishop Haven is to hold it at Skowhegan. The people there are making preparations, and are expecting a fine time with the preachers and their wives.

EAST MAINE.

At North Dixmont, Rev. S. Wentworth, pastor, there has been a deep religious interest. This is old Methodist ground; but many of the former friends are sleeping among the hills in the little graveyard. The Lord is raising up preachers to take their place. Rev. T. Gerrish is enjoying a revival at Etna, with prospects of still more good being done. Asked Rev. B. M. Mitchell, at Newport, about his charge, said "the devil is alive; but they are having quite an interest at Detroit. A live minister keeps his satanic majesty moving. When he gets round to some place, he can take a nap."

Rev. C. B. Besse is popular with the good friends at Dexter. The first District Conference for East Maine will commence at Bangor, March 4, in the evening. Hope the brethren may attend, and give the Conference a fair trial. If the revival from Rockland to Bangor were built, some from this way would be lookers on in Denmark. The Boston and Maine have just secured a charter for a road from Portland to Bath, which means over the Knox and Lincoln to Rockland, and then a new road up the Penobscot Bay and River to Bangor; a sensible thing by the Legislature.

There has been quite an excitement in Maine, and in the Legislature, about the supervision of common schools. When some persons learn that these schools should not be engaged by any one religious denomination, they will be wiser than the now are, and the schools more successful. There has been much talk about new inspirations, new systems, progress, etc., without corresponding success. Compulsory education, and the "clerical clause," are also troublesome. The cider mills on the Kennebec were run day and night last autumn. Our worthy Governor and the legislators have heard the sound of those mills, and the people too. It was like the millerite hymn, "a sound of lamentation in the air." Who can contend with cider mills?

TROY CONFERENCE.

SARATOGA SPRINGS.—Rev. John Thompson writes: "I have just been reading in the Herald of Jan. 30, the letter headed, 'From Atlanta to the Sea,' by Gilbert Haven. And my prayer is, God bless him; 'And may his shadow never be less.' I do so want to send my prayer after him, and tell him how I love him for Christ's sake. But a few years ago this station was included in and called Saratoga Circuit. The society was very poor. After various attempts to establish a church, about 1840 the society succeeded in putting up a plain brick edifice, in which, with various shades of success, they struggled on until the present beautiful structure was dedicated, March 20, 1872. Though Bishop James said before the service began, 'it is too cold to raise much money to-day,' with the thermometer 25 degrees below zero, yet to the astonishment of every-

body, \$60,000 were raised during the day, and the church dedicated free of debt. Although providing for the interest, and insurance, support of minister, etc., our running expenses are about \$7,000; still, everything works like a charm, the people and members, by the envelope system, coming up nobly to the help of the work. Better than all, our pastor, Rev. J. M. King, commenced meetings during the Week of Prayer, which have been continued every night since January 5. Up to this time over forty have professed conversion, while quite a number are still seeking the Lord. The interest is increasing wonderfully. Brother King lives in the affections of the people. There is a good state of feeling among the different churches and their pastors. God bless Zion's Herald; I am glad it has got back to its old form."

RHODE ISLAND.

THAMES STREET CHURCH, Newport, is in a prosperous condition. A revival is in progress, and still continues. Quite a number of young persons have been converted, backsliders have been reclaimed, and professors have been quickened. The Sunday-school is in a prosperous condition, financially and otherwise. The pastor, Rev. E. F. Jones, was remembered at Christmas, and was presented by the society with an elegant parlor organ and other valuable tokens, as was also his estimable lady, from an appreciative sister. Brother Jones is a wide-awake worker for Christ, and through his instrumentality much good has been done.

MISCELLANEOUS.

Bishop Peck has changed the time of the Troy Conference session from March 26 to April 24, (Thursday).

We regret that late intelligence concerning Rev. H. Slicer is not as favorable as we hoped. His symptoms are worse, and company is excluded from his room.

Bishop James has appointed Brother L. Wallon, of Boston, as successor to Rev. J. W. Flocken, at the German Mission house in this city.

The Rev. J. W. F. Barnes, of the Providence Conference, who has been sick, is recovering, as his hosts of friends will be glad to know.

Rev. Wm. R. Stone, one of the fathers of the New-England Conference, is very sick at his home in Cambridgeport.

The Methodist Advocate of Jan. 29 reports Rev. J. Spillman, Presiding Elder of Dalton District, Georgia Conference, as very sick. He was brought home sick from Pickens County Quarterly Meeting, and at this writing he is reported no better.

Rev. J. L. Gilder, of New York East Conference, purposes, we learn, to resume in the spring his pastoral work.

Mr. Kutski a member of the Japanese Embassy, who was converted in Yokohama, has joined the Metropolitan Methodist Episcopal Church in Washington.

A prominent tragedian for many years was numbered among a large accession of converts to the Eighty-Sixth Street Church New York, recently.

The Board of Bishops held their next meeting at New York city, April 7th.

The Methodist Home Journal says, Mrs. Alderice, a Methodist lady from Ireland, is preaching in New York city.

Dr. and Mrs. Palmer, left New York for Toronto, Canada, to hold a ten days' meeting in the Queen-street Wesleyan Church.

Lo-yip was received as a member of the Asylum street church, Hartford, Ct., by letters from the Chinese church at Hong Kong, China.

The new Book Depository has been opened at Council Bluffs, under the management of Rev. Joseph Knott.

Our old friend, Rev. C. A. G. Brigham, pastor of the North Church, Enfield, and ten of his members with him, have succeeded and formed a "Catholic Apostolic" church of their own.

Rev. J. A. Wright writes, January 9: "I have just closed a protracted meeting at Belle Centre, Logan County, Ohio, which has resulted in sixty accessions by letter and probation."

Prof. Tyndall is not supposed to bear peculiar love to religious organizations; it is, therefore, with the more pleasure that we give him the credit of raising \$1,700 for the Young Men's Christian Association of Washington, this amount being the net proceeds of his lectures in that city.

Rev. John Weiss preached in Chicago, Sunday, January 7, two sermons, which, as essays, possess considerable poetic and rhetorical merit, but—as offered in place of true gospel sermons—cold and sterile as the glitter of moonbeams in winter. So says *The Advance*.

The Christian Register, referring to an almost frantic appeal of Mr. Abbott's in his *Index*, says, "The present watchword of the Free Religionists seems to be, Organize, organize. It may be that they can 'knit in the wind' and if they do, they shall have the credit of the exploit."

Rev. Melzar Montague, who went to Wisconsin in 1844, and hence was one of our pioneer preachers, died at Elkhorn, Dec. 30, of paralysis. Though he performed pastoral labors at Fort Atkinson, Allen's Grove and Milton, he devoted his life mainly to teaching. He was a graduate of Williams College and East Windsor Theological Seminary.

We have reports of a glorious revival at Mayfield, Troy Conference, where union meetings have been held for eleven days, under the management of Rev. E. Davies. There were two hundred conversions, including heads of families, business men, and many young persons. Already 106 persons have joined the Church. Between 60 and 70 have been baptized.

Rev. C. S. Macreading reports the meetings in his charge, Willimantic, Conn., well attended. "Though not in a special revival of the Church, the Church is being blessed at the hand of God. The prospects are favorable for a good work. Ten have recently joined the Church in full."

There is an unusual religious interest existing in Fayetteville, Vt., among all classes. Newton Centre, is holding meetings every Friday. Preston, a lay preacher from evening at the church; about twenty have come out with a full hope in Christ. Many more are coming.

BISHOPS MERRILL AND ANDREWS.—We see the best accounts of the diligence of these chief pastors in the work of the Church in the field in which they are located. Their words will bring them into direct contact with the Bishops of the Protestant Episcopal Church, whose faithful labors in the West are the best evidence of their success in the Apostles, and they will not suffer, we judge, by the comparison.

Brother W. C. DePaul writes *The Central* from New Albany, Ind., January 20: "The third day of the Holiness meetings, conducted by Bros. Inskip and McDonald, in Centenary Methodist Episcopal Church, closed last night. More than a score of ministers, and twenty out of twenty-three official members, with many scores of our best members, and a large number of sinners,

have crowded the altar; the three classes first named seeking full salvation, the last seeking conversion. More than half of the seekers have found what they sought. And as they at each meeting arise, Jesus' love and light having come in, their places are speedily filled by others, and so the work goes on in the Church, and out of it the Lord is moving in mighty power. Almost hourly we see and hear of seekers who have obtained full salvation, and sinners converted. The church is packed, penitents are multiplying rapidly, and the work moves on gloriously. We are asking for all New Albany, and are expecting a moral earthquake."

MIDDLETOWN.

The friends and alumni of Wesleyan have reason to be proud of the progress she has made during the last few years. A glance at the catalogue for 1872-73 will show this. The Faculty numbers thirteen. In the senior class there are thirty-six, in the junior forty-five, in the sophomore fifty-three, and in the freshman, fifty-five; making a total of one hundred and eighty-nine. The elective studies recently introduced into the course in the junior and senior years, render them especially attractive. A large range of study is, in this way, thrown open to the student, and he is not compelled to devote his time to those things for which he may have no taste, and which will be of little or no value to him after life. In junior year, French, Logic, Calculus, Greek, Zoology, and Education, are elective. In addition to the required studies, Chemistry, and Mental Philosophy, three of these elective studies are to be chosen. The introduction of Education into the regular course whereby those who take it are enabled to have the constant drill of the classroom, is of great value. It is a fact much to be regretted, that college graduates are not, as a rule, good speakers, and we think that this is due to a great extent at least, to the slight attention which this important branch of education usually receives. Under the efficient care of Prof. Hubbard, himself a public reader of no little fame, and whose rendering of "The Teller" is the best that it was ever your correspondent's fortune to hear, the standard of elocution has manifestly improved, and can be seen in the increased excellence of efforts of the speakers at the Prize Declamations, and the various exhibitions. The "appointments" for the junior exhibition, which takes place at the close of the present term, have been given out, and are as follows: Latin Orations, M. B. Crawford, New York; Greek Orations, F. E. Barker, Worcester, Mass.; Philosophical Orations, A. E. Palmer, Winterton, N. Y.; Ancient Classical Orations, F. H. Parker, East Haddam, Conn.; Metaphysical Orations, G. H. Hardy, Brookline, N. H.; Discussion: E. D. Towle, North Reading, Mass., W. W. Martin, Brooklyn, N. Y.

The Sophomore exhibition which formerly occurred at the close of the fall term, has been abolished. In 1871 the small-pox scare, which did not leave enough men in college to form a corporal's guard, made it necessary to omit it, and a convenient precedent having been established, it was passed in silence this year. No one regretted it unless it may have been the citizens who had been accustomed to enjoy a free concert, which it was always considered necessary to furnish. Speaking of concerts, the railroad facilities which Middletown now has in the Air Line and Connecticut Valley Railroads, enable us to hear much more good music, and many more good lectures than was our fortune before.

On Wednesday and Thursday evenings of last week Prof. Tyndall lectured in New Haven. A special train was run, and a large number of students availed themselves of the opportunity thus offered to hear (and see) the ablest scientific lecturer of the age. The lectures were interesting as instructive, and the trip eminently repaid the time and expense. "Sound" was rendered at Hartford on the 29th, and this occasion, too, was improved. The special train carried a goodly company of the lovers of good music from the city and the college.

EDUCATIONAL.

Clark Theological Seminary, Atlanta, Ga., has forty students in attendance.

President Andrews of Asbury Indiana University reports 337 students in attendance upon that institution.

Rev. W. G. Williams, of Ohio Wesleyan University, has been elected to the Professorship of Ancient Languages in the Ohio Agricultural College in Columbus.

Oberlin College, Ohio, has forty-three theological students. It is building a new hall, to cost \$65,000.

Willamette University, Oregon, is enjoying a powerful revival work, in which many of the students and other young people have professed conversion.

Hiram B. Revels, (colored), ex-United States Senator, has been appointed Secretary of State of Mississippi, in place of the late Rev. James Lynch. A good appointment.

Anira Kuckik, son of a Shinto priest of Yedo, has been received as a student of the Drev Theological Seminary of Madison.

The Northwestern says that Hamlin University is about to be located between St. Paul and Minneapolis. Eighty acres of land have been given for the purpose, and an effort is being made to raise \$50,000 for a building, and agents are also at work to increase the endowment.

LOST IN THE SNOW.

BY JENNIE JOY.

We muffled our bright plaid about us,
Dressed mittens and bonnets in haste,
For, casting our eyes to the westward,
I saw we had no time left to waste.
The day had been clothed in bright splendor,
The mountains gleamed white as a bride,
And up the snowy pathway I hastened,
With dear little Jean at my side.

We muffled the bright sparkling snowballs,
And tossed them up high with a shout,
When, startled from covert before us,
A tall antlered deer bounded out.
He sniffed the keen air and leaped upward,
We followed in childish delight,
On, on, through the drifts, on the mountain,
Still keeping the prize full in sight.

Up, up, when a cloud dark and murky
Slow rose in the bright azure dome;
It fell as a pall o'er our spirits,
And spoke to us sadly of home.
My father's white coat nestled sweetly,
Far down in the valley below;
While fluttering like white doves from
heaven, came gently the pure falling snow.

And thicker, and faster, and colder,
It fell, till the earth and the sky
Seemed wearing a shroud white and chilly,
For dear little Jean and I:
O Erie! I'm growing so weak and weary,
Far down in the valley below;
The snow presses close to my side,
I'm chilled through and through—will you tell me,
If this is the way Robin died?

I answered, "Dear Jean, gather courage,
It maybe God's will we will come;
If we pause now, we surely must perish,
Should we rest we'd get sleep and numb;
Can't you push on a little while longer?
We may find some rude shelter or place
Where to rest." She looked up, O so
sweetly,
And pale grew her little pinched face.

"No, Erie, I'm warmer, and happy;
Let me rest in this snowy bed,
The angels are lowering a mantle
To wrap me in when I am dead.
The cold and the pain have all left me,
I'm only just tired, you know,
So—tired—you surely will let me
Lie down in this beautiful snow."

Her lip settled rigid as marble,
I called with the strength of despair;
None answered that trail on the mountains,
None came at my agonized prayer.
I gathered her close 'neath my turtan,
And pushed with my charge through the
blast,
But blinded, and baffled, and beaten,
Sank down with my burden at last.

Down, down, and the white drifts closed
o'er us,
So cold—like the kisses of death,
My heart seemed like ice, 'neath her forehead,
And frozen, my fluttering breath;
I thought of a cold and icy
Of sheltering arms, waiting there;
And prayed that they might comfort me;
But sleep ere I finished the prayer.

I woke, and strange faces bent o'er me,
Strange hands brushed the curls from my
brow;
Was it heaven shining brightly around me?
And where was dear Jean tarrying now?
A little still form wrapped in turtan,
Unmoved before me, met my eyes—
No need of a question or answer;
She had passed through the storm, to the
skies.
—Bulwer's Monthly.

THE SUNDAY SCHOOL.

Sunday, Feb. 23.

LESSON VIII. The Covenant with Abram. Gen. xiv. 1-7.

TOPIC: Faith in the Covenant promises of God.

GOLDEN TEXT: "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God." Rom. iv. 20.

1. Words of comfort.
2. Question of doubt.
3. Words of promise.
4. Faith unto righteousness.

Notes on Genesis xi.

BY F. H. NEWELL, D. D.

COVENANT WITH ABRAHAM.

V. 27. Here begins a new section of the history with the heading, or title, *Generations* (family history) of Terah. It gives an account of the origin of the covenant people, and also of the peoples whose history is most intimately blended with theirs in the patriarchal times, all of whom traced their lineage to Terah: the Moabites, Ammonites, Edomites, and Ishmaelites.

V. 28. "And Haran died before Terah, his father," i. e., before his face, or before in time (so Gesen.), for the word may refer to place or time. If Haran were, as we suppose he was, the eldest son, there is a special reason why his death should here be mentioned. Terah, as the head of the tribal family, adopts Lot, his grandson, in the place of Haran his son, as heir, and then, saddened at his loss, yet under a providential leading, resolves to emigrate from his native land. Abram, as we learn from Acts vii. 2, had already heard a Divine call to break loose from the idolatries that surrounded him, in which it seems that Terah's family were also involved, for Joshua says to the Israelites (Josh. xxiv. 2), "Your fathers dwelt on the other side of the river (Euphrates) in the old time, . . . and they served other gods."

"Ur of the Chaldees." Ur was a city, or district, of the Chaldees (*Kasdim, Kardi, Kurdi*), a people not mentioned in the table of nations, Gen. x. under this name, but whose native name, *Akad*, as it is found in the Babylonian inscriptions, is mentioned in Gen. x. 10, as designating a city in the land of Shinar, the beginning of the (Hamitic) kingdom of Nimrod. The primitive Chaldees were a Hamitic people, descendants of Cush, famous as the builders of the first cities, inventors of alphabetic writing and discoverers in science, especially in astronomy. The name was afterwards applied (as in Daniel) to a set of astrologers and philosophers who inherited the science and astrologic arts of the ancient Chaldees, and transmitted them in the Cushite language, although dwelling among Semitic peoples. The Chaldeans of the time of Daniel were thus a learned aristocracy, who had their schools, corresponding to modern universities, at Babylon, Borsippa, etc. (Rawl. An. Mon. I.).

Chaldea is the great alluvial plain of the Euphrates and Tigris, stretching from the mountains of Kurdistan to the Persian Gulf, about 400 miles in length, and 100 in average breadth, ascending on the east to the chalky limestone wall of the great table-land of Iran, and descending on the west to the Arabian desert. Covered for many centuries

with the mighty cities, and teeming with the vast populations of the Assyrian, Babylonian, and Roman empires, the whole plain fertilized through a network of canals, branching from the two great arterial rivers, it is now a desert, with swamps and marshes and pools, the dwelling-place of lions and jackals and wolves, although in early spring it seems a wilderness of flowers. The great plain is ridged here and there along the courses of ancient canals, and dotted with mounds of earth-covered ruins, from which now and then a solitary mass of ragged brick-work rises into the malarious air. Ur is supposed by G. Rawlinson to be the *Hur* of the Babylonian inscriptions, the modern *Mugheir*, in lower Chaldea, six miles west of the Euphrates. (See Smith's Dict.) Orfa, in upper Chaldea, is a rival site, (Stanley, *Hist. of the Jewish Church*, Lect. I.), but this place is certainly too near Haran, being only a day's journey off, while v. 31 implies that Haran was a considerable distance from Ur. On the rude bricks of Mugheir are found legends of *Urak*, king of *Hur*, the most ancient inscriptions known, unless it be those of a king called *Kadur-magada* found in the same region, who is likely to have been the Chedolamer of Gen. 14 (Rawl. *Herod. App. Book I, Essay VI.*).

The ruins of a Chaldean temple, dedicated to the moon, built in stages, like the tower of Belus, as described by Herodotus (I. 181), and composed of sundried and kiln-burnt bricks cemented with bitumen, are yet found at Mugheir, whose inscriptions are deemed by Assyrian scholars to show an antiquity higher than Abram's call. This venerable temple, now nearly 4000 years old, when it stood in massive magnificence, a monument of Chaldean idolatry, we may then probably regard as the very shrine where the family of Terah worshipped, and they turned away from its splendors at the Divine call, to wander in a far land, there to dwell in tents for centuries, that they might learn to teach mankind the lessons of the ONE ONLY GOD. Whether Terah himself had these higher motives is doubtful.

V. 30. The barren mother of the Chosen People typifies the virgin mother of the chosen SEED.

V. 31. Terah, the patriarch of the tribe, here appears as the leader of this movement. In this memorable emigration, the divine and the human are seen to co-operate and interact, as is the case in all the great movements of Providence. Natural causes, and even selfish human motives are taken up into the Divine plan. So God uses the avarice of Laban (chap. xxxi.) to bring back Jacob into Canaan, the envy of Joseph's brethren to plant Israel in Egypt, and the tyranny of Pharaoh to transplant them to their final home. In this history, and in the heathen traditions, we see other traces of westward movements from the Mesopotamian plain, and the Asiatic table-land around the desert, and down the Jordan valley to the Mediterranean shore. Warlike expeditions from beyond the Tigris, as we see from chap. xiv., had already brought the kings of the vale of Sidim under tribute to the king of Elam. Semitic tribes were at this time pressing westward and southward into the Arabian peninsula, and the Arameans were ascending the Euphrates and settling in Eastern Syria. The migration of Terah and his tribe was thus a part of a general movement of the Semitic people, settling towards the Mediterranean from the East (Ewald), divinely guided so as to rescue a branch of that people from the prevailing idolatry, and bless in them all the nations of the earth.

"To go into the land of Canaan." There is no indication that Terah had any other than secular motives, but St. Stephen tells us, in Acts vii. 2, that Abram had already had a Divine call. The tribe, with their dependents and cattle, moved slowly up the Mesopotamian plain, intending to advance northward, around the desert, and then southward into the land of Canaan; but arriving in the vicinity of Haran (Charan of N. T., Carrae of the Greeks and Romans), and encamping there, perhaps the advancing infirmities of the aged Terah prevented their moving further, and so they dwelt there till Terah was dead (Acts vii. 4), and then the migration continued under the leadership of Abram. But more probably we are to understand the text to state that Terah started on the expedition which terminated in Canaan, that is, which Abram continued to Canaan, although Terah himself had not this issue in mind when he left Ur of the Chaldees. This harmonizes better with chap. xii. 1, "into the land that I will show thee," implying that the particular land was not then made known to Abram, and also with Paul's language in Heb. xi. 8, "and he went out, not knowing whither he went." Haran, or Charan, in N. W. Mesopotamia, on the stream Belik, a little affluent of the Euphrates, situated in a large plain, surrounded by mountains, was a natural halting-place for the caravan, being but a very little out of the direct route to Canaan, and the point whence diverged the great caravan routes to the fords of the Euphrates and Tigris.

V. 32. "Two hundred and five years." The historian evidently had exact chronological memoranda before him. We see from chap. xii. 4, that Abram was 75 years old when he left Haran. If now he remained in Haran till Terah's death, then Terah must have been at least 130 years old at the time of Abram's birth, since 205—75=130. But this does not seem likely; since Abram regards it as a miraculous thing that he should be a father at the age of a hundred (chap. xvii. 17), and this surprise at the Divine promise is unac-

countable if he were himself born when his father was 130. But the narrative allows us to suppose that Abram left Haran some years before Terah's death, the history of Terah being finished up in this chapter, and the narrative then doubling back upon itself to resume the history of Abram. St. Stephen, however (Acts vii. 4), evidently understood that Abram remained in Haran till Terah's death, following a Jewish tradition (as we see from Philo, *Migr. Abram*), which was probably incorrect. (Compare Whedon on Acts vii. 4.) We do not certainly know in what year of Terah's life Abram was born.

Notes on Genesis xii.

The history now narrows again to a single branch of the family of Terah, Abram and his descendants. The other branches, which are only incidentally alluded to hereafter, as connected with the fortunes of the covenant people, remained in Chaldea at least for generations, and a large portion settled around the wells of Haran, where in the days of Isaac and Jacob we find them forming the community which furnished these patriarchs wives of their kindred, Rebekah, Rachel, and Leah, while the sons of Abram were still sojourners among the children of Ham. It was now more than four centuries since the last recorded revelation, in the blessing of Shem, by the mouth of Noah. The scattered nations were fast sinking into idolatry; yet, that the knowledge of God was yet in the earth, the incidental notices of Melchizedek, "King of Salem, and priest of the Most High God" (Gen. xiv.), and of Abimelech, to whom God appears in a dream (Gen. xx), sufficiently declare. Probably the history of Job, the patriarch of Uz, and the discourses of his Arabian friends, wherein the manners, opinions, style of thought and expression are all of the pre-Mosaic age (Ewald), furnish other evidence of genuine faith in the God of Israel, among peoples who had never heard of the Abrahamic covenant. But Abram was now called from the family of Terah, to be a blessing to the whole earth, by founding a missionary nation which should preserve and disseminate the knowledge of the true God in the earth. His whole life was to be an education in faith, which is the root of true religion.

V. 1. "After these things (already spoken of) the word of Jahveh was to Abram in a vision, saying, Fear not Abram, I (am) a shield to thee, and thy exceeding great reward (or, and thy reward shall be exceeding great)." Sam. LXX., Rosenmüller, De Wette, Delitzsch. This is the first time in which the word of the Lord is said to come (Heb., to be) unto man. The ancient Jews regarded all the manifestations of Jehovah as made through His Word, or through the Shechinah, and hence the Targums often translate *Lord* by *word of the Lord*, where there is such manifestation. God is also often said to reveal himself by His Angel, or Messenger, and yet this Angel is identified with Him, as Jacob wrestled with an angel, in the form of man (chap. xxxii. 24), who yet is called God (xxxii. 28, 30). Hagar receives a communication from an angel, whom yet she names God (chap. xvi. 7, 13). The promised Messiah was (Isa. ix. 5, in LXX) the "Angel of the covenant" (Mal. iii. 1), and when at last the "Word was made flesh" these Old Testament adumbrations of the Incarnation were understood as they could not have been by patriarchs and prophets. The Word revealed was ever the Word, afterwards Incarnate, although they knew it not. (Hengst., Christol., III. 2.)

V. 2. "And Jahveh said unto Abram: 'I have said, as our translators rendered, to make the text refer to the call which Stephen says (Acts vii. 2), Abram heard while yet in Ur of the Chaldees. The text may refer to a second call in Haran, or it may refer to the original call in Ur, the narrative returning here to the original starting point of Abram's spiritual history. It was a Jewish tradition that the sojourn in Haran took place because the Terahites refused to follow the Chaldean idolatry; 'For they left the way of their ancestors, and worshiped the God of heaven, the God whom they knew, so they (the Chaldeans) cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days. Then their God commanded them to depart from the place where they sojourned, and to go into the land of Canaan' (Judith v. 8, 9). 'Go for thyself' (as for thee, go), an urgent special command. Others might go, as did Lot, if they would, but as for Abram, it was his special mission. Four particulars are to be noted in this Divine call. (1) Abram at the age of 75, was to leave his native land, the fertile plain with its noble rivers where his fathers had lived for centuries; (2) to leave his kindred, the stock of Eber, and go forth to dwell among strange nations; (3) to leave his father's house, the family of Terah, to break the innermost circle of tenderest ties; (4) he is to go to know not whither (Heb. xi. 8), to the land that 'God shall show him.' He is to change the towns of Mesopotamia for the tents of the nomad, the massive temples of Chaldea for the rough altars which he might rear here and there in the wilderness. But by faith he obeyed, thus declaring plainly that he sought his native land (Heb. xi. 14) in God's promise, his home was in God (see chap. xv. 1).

V. 3. But great promises correspond to these great sacrifices. (1) He left his native land, but should himself found a great nation. (2) He sacrificed kindred and comforts, but should be blessed with spiritual kinship and joys, which though as yet unimagined and inconceivable, yet were *hailed afar off* by faith (Heb. xi. 13). (3) He broke away from ancestral ties and privileges, but he should be illustrious as ancestor of the Hebrew people, of the great Messiah, of a spiritual seed like the sand of the sea, like the stars of heaven. (4) Most glorious of all, it was said to him 'Thou shalt be a blessing,' or, 'Be thou a blessing.' 'It is more blessed to give than to receive,' his glory was to be that spiritual glory of the great Antitype, blessed as a fount of blessing to all mankind. He should be famous, not as Sesostris, as the Cæsars, for victories of the sword, but for victories of love. Abram signifies the *lofty father*, and today he is recognized as such by Christians, Jews, and Mohammedans, who contend with each other in reverence for his name. Alexander Severus, the heathen Roman emperor, placed the statue of Abram in his palace chapel with those of Zoroaster, Orpheus, and Christ, and no human name is to-day so widely venerated as that of 'the father of the faithful.'

V. 4. The promise is here expanded. Abram, as the man of faith, is to be identified with the Divine plan for human redemption. Henceforth his friends are God's friends, his enemies God's enemies. Faith, making man one with God, takes up his plans into the Divine plan. Foreknowledge of Abram's faith was the basis of the great promise—"in thee shall

all the families of the earth be blessed." This promise was conspicuously fulfilled in three modes, by which Abram became a channel of God's love to all mankind: (1) From him came the Hebrew people, who for fifteen centuries preserved the knowledge of the unity, spirituality, and holiness of God amidst the manifold idolatries which saturated all the other heathen civilizations. (2) From him thus came the Bible, God's Book, to the world. (3) From him came Christ, the Incarnate God and Redeemer. All this Abram saw not, but we see it, for whom God provided (fore-saw and arranged) better things (Heb. xi. 40).

V. 5. "Went forth," westward, over the river, as it was ever called by the Hebrews, the great Euphrates, afterwards the boundary of the kingdom of Solomon, the river which separated the fertile Mesopotamian plain from the Syrian desert. Henceforth he was Abram the Hebrew, the man who had crossed from beyond (the river), the pilgrim, a typical name of spiritual depth and beauty. He crossed the wall of high chalk cliffs, and forded the broad strong stream, with his wife and nephew and dependents, his flocks and asses and camels, and entered the Syrian desert, a pilgrim, henceforth a type of all who set out on the heavenly journey.

Notes on Genesis xv.

V. 1. "After these things (already spoken of) the word of Jahveh was to Abram in a vision, saying, Fear not Abram, I (am) a shield to thee, and thy exceeding great reward (or, and thy reward shall be exceeding great)." Sam. LXX., Rosenmüller, De Wette, Delitzsch. This is the first time in which the word of the Lord is said to come (Heb., to be) unto man. The ancient Jews regarded all the manifestations of Jehovah as made through His Word, or through the Shechinah, and hence the Targums often translate *Lord* by *word of the Lord*, where there is such manifestation. God is also often said to reveal himself by His Angel, or Messenger, and yet this Angel is identified with Him, as Jacob wrestled with an angel, in the form of man (chap. xxxii. 24), who yet is called God (xxxii. 28, 30). Hagar receives a communication from an angel, whom yet she names God (chap. xvi. 7, 13). The promised Messiah was (Isa. ix. 5, in LXX) the "Angel of the covenant" (Mal. iii. 1), and when at last the "Word was made flesh" these Old Testament adumbrations of the Incarnation were understood as they could not have been by patriarchs and prophets. The Word revealed was ever the Word, afterwards Incarnate, although they knew it not. (Hengst., Christol., III. 2.)

V. 2. "And Jahveh said unto Abram: 'I have said, as our translators rendered, to make the text refer to the call which Stephen says (Acts vii. 2), Abram heard while yet in Ur of the Chaldees. The text may refer to a second call in Haran, or it may refer to the original call in Ur, the narrative returning here to the original starting point of Abram's spiritual history. It was a Jewish tradition that the sojourn in Haran took place because the Terahites refused to follow the Chaldean idolatry; 'For they left the way of their ancestors, and worshiped the God of heaven, the God whom they knew, so they (the Chaldeans) cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days. Then their God commanded them to depart from the place where they sojourned, and to go into the land of Canaan' (Judith v. 8, 9). 'Go for thyself' (as for thee, go), an urgent special command. Others might go, as did Lot, if they would, but as for Abram, it was his special mission. Four particulars are to be noted in this Divine call. (1) Abram at the age of 75, was to leave his native land, the fertile plain with its noble rivers where his fathers had lived for centuries; (2) to leave his kindred, the stock of Eber, and go forth to dwell among strange nations; (3) to leave his father's house, the family of Terah, to break the innermost circle of tenderest ties; (4) he is to go to know not whither (Heb. xi. 8), to the land that 'God shall show him.' He is to change the towns of Mesopotamia for the tents of the nomad, the massive temples of Chaldea for the rough altars which he might rear here and there in the wilderness. But by faith he obeyed, thus declaring plainly that he sought his native land (Heb. xi. 14) in God's promise, his home was in God (see chap. xv. 1).

V. 3. But great promises correspond to these great sacrifices. (1) He left his native land, but should himself found a great nation. (2) He sacrificed kindred and comforts, but should be blessed with spiritual kinship and joys, which though as yet unimagined and inconceivable, yet were *hailed afar off* by faith (Heb. xi. 13). (3) He broke away from ancestral ties and privileges, but he should be illustrious as ancestor of the Hebrew people, of the great Messiah, of a spiritual seed like the sand of the sea, like the stars of heaven. (4) Most glorious of all, it was said to him 'Thou shalt be a blessing,' or, 'Be thou a blessing.' 'It is more blessed to give than to receive,' his glory was to be that spiritual glory of the great Antitype, blessed as a fount of blessing to all mankind. He should be famous, not as Sesostris, as the Cæsars, for victories of the sword, but for victories of love. Abram signifies the *lofty father*, and today he is recognized as such by Christians, Jews, and Mohammedans, who contend with each other in reverence for his name. Alexander Severus, the heathen Roman emperor, placed the statue of Abram in his palace chapel with those of Zoroaster, Orpheus, and Christ, and no human name is to-day so widely venerated as that of 'the father of the faithful.'

V. 4. The promise is here expanded. Abram, as the man of faith, is to be identified with the Divine plan for human redemption. Henceforth his friends are God's friends, his enemies God's enemies. Faith, making man one with God, takes up his plans into the Divine plan. Foreknowledge of Abram's faith was the basis of the great promise—"in thee shall

all the families of the earth be blessed." This promise was conspicuously fulfilled in three modes, by which Abram became a channel of God's love to all mankind: (1) From him came the Hebrew people, who for fifteen centuries preserved the knowledge of the unity, spirituality, and holiness of God amidst the manifold idolatries which saturated all the other heathen civilizations. (2) From him thus came the Bible, God's Book, to the world. (3) From him came Christ, the Incarnate God and Redeemer. All this Abram saw not, but we see it, for whom God provided (fore-saw and arranged) better things (Heb. xi. 40).

the deed of Phinehas in executing God's judgment is commended, "and that was counted to him for righteousness," i. e., this single act called for God's special approval. So here, Abram's trust in God's simple word is stamped as righteousness, because such faith is the root of all virtues, it is the central source of the godly life, without which all outward works are plants having no root. As Abram in darkness and discouragement trusted God for the blessing promised him, and thus received God's approval, and this monumental position among believers, so, as Paul shows us, shall we be reckoned righteous, if in our darkness "we believe on him who raised up Jesus our Lord from the dead" (Rom. iv. 24).

The Family.

A MYSTERY.

The river hemmed with leaning trees,
Wound through its meadows green;
A low, blue line of mountains showed
The open pines between.

One sharp, tall peak above them all
Clear into sunlight sprang:
I saw the river of my dreams,
The mountains that I sang!

No clew of memory led me on,
But well the way I knew;
A feeling of familiar things
With every footstep grew.

Not otherwise above its crag
Could lean the blasted pine:
Not otherwise the maple held
About its red design.

So up the long and shorn foot-hills
The mountain road should creep;
So, green and low, the meadow fold
Its red-haired kine asleep.

The river wound as it should wind;
Their place the mountains took,
The white, torn fringes of their clouds
Were no unwelcome look.

Yet not before that river's rim
Was pressed by feet of mine,
Never before mine eyes had crossed
That broken mountain line.

A presence, strange at once and known,
Walked with me as my guide;
The skirts of some forgotten life
Trailed noiseless at my side.

Was it a dim-remembered dream?
Or gleamed through some old
The secret which the mountains kept,
The river never told.

But from the vision, ere it passed,
A tender hope I drew,
And, pleased as dawn of Spring,
The thought within me grew.

That love would temper every change,
And soften all surprise,
And, midst the dreams of earth,
The hills of heaven arise.

—J. G. WHITTIER, in *February Atlantic*.

A MORNING CHAT.

"You seem out of spirits this morning, Helen," said Mrs. Norton to her sister-in-law; "are you not well?"
"I am out of spirits, and thoroughly discontented, Alice. I have just been at Cousin Edith's, looking at their renovated apartments."

"And did they not please you? They seem to me quite charming."

"They are elegant beyond anything else I know. Such finish and such furnishing in every room! What carpets and upholstery! What pictures! What beautiful marble and costly woodwork! How beautiful the windows that open upon the soft, green lawn! And how those splendid mirrors increase every charm! And Edith says it was your taste that guided them in many of their arrangements, and that some of the loveliest effects were secured by following your suggestions: How could you see all their good fortune, and yet be so helpful? You must have been inwardly vexed."

"No indeed! It was a great delight to me. There is something so romantically just in this turn of fortune for Edith."

"I don't see it, really. You and John are own cousins to Arthur, and I think John might have had a share of his uncle's property. I am sure I should enjoy it as much as Edith; more, I believe, for she has never seemed anxious about wealth and station, while I love so much to have beautiful things around me."

"But Helen, Edith has station, and she left a home where every luxury abounded, marrying Arthur for the love she bore him. It has been beautiful to see how cheerfully she set herself to learn and practice the economy that was necessary, owing to the smallness of Arthur's income, and how attractive she has always made the rooms of the old family mansion, though it was all so different from what she had been accustomed to. For fear of wounding Arthur she often refrained from expressing her liking for luxuries, till she became sweetly content without them; and now Arthur's chief pleasure in wealth is in restoring to Edith what she gave up for his sake."

"But I cannot help feeling vexed that we have no share in all that riches. It seems unfair."

"Yet it is not unfair. John and I were hardly acquainted with our uncle, and we had parents; while Arthur, who was early an orphan, has been in all respects a son to him. And then, Helen, your house is very pleasant, and you and your children always dress tastefully and well. John would be quite unhappy if he knew you were so little satisfied with what he takes such pains to procure for your sake. How would you like living here?"

"I couldn't endure it. My nature would not be satisfied. I used to think you loved the beautiful. How do you exist without gratifying your taste?"
"Take the low seat by the west window, Helen, and look out."

"Yes, at rows of beans and corn, a bed of cucumbers, and a border of flowers. Dear me!"

Alice laughed.
"But look beyond, across Mr. Holmes' garden and the street, into Mrs. Martyn's avenue. It is grassy, green, and the curve among the trees gives you the impression of winding away into a forest. In every season, and

at all hours that is a charming bit of landscape. It is beautifully lighted up at sunrise; a little haze, touched with sunset glorifies the tree-tops, while the shadows deepen at their roots, and at noon the lofty branches rest breathlessly in the pure cerulean."

"Yes, it is pretty, but, dear me! There is Mrs. Martyn's new coach with that splendid span of horses just sweeping along the drive. I wish John would keep a carriage and horses; and he might if he would give up the missionary societies, and other charities."

"And would you ask John to do that, when he feels that as a Christian these enterprises have a just claim on all he can bestow? You once admired him for his interest in the ignorant and degraded, and you honored him for what you called his noble self-denial."

"I haven't time now to think of it. Richer people might do more. There's Mrs. Martyn, she has abundant means. She is not wonderful herself."

"Well, Helen, who has everything? Do you remember how pleased you were when John read us that passage in Sir Thomas Browne? He says it is the common fate of men of singular gifts of mind to be destitute of those of fortune, which doth not in any way deject the spirits of wiser judgments, who thoroughly understand the justice of this proceeding, and being enriched with higher donations, cast a more careless eye on those vulgar parts of felicity. It is a most unjust ambition to desire to engross the mercies of the Almighty, not to be content with the goods of the mind, without the possession of those of fortune. Would you really give up your attainments and John's, for Mrs. Martyn's wealth? Your principles and tastes are nobler, and John is to you something more than the holder of a well-filled purse."

"But, Alice, my esthetic nature craves the beautiful."

"Can your esthetic nature not enjoy beautiful things in the possession of others? Forgive me, dear, for taking this so seriously. But I do fear, Helen, that you are spoiling a sweet temper by discontent, and really losing the love of beauty which is a gift for the ennobling of the soul, by the desire for possession which is not ennobling. Does the esthetic nature rejoice only in the beauty which consists in form and color? Does it have no regard to the symmetry of the inner life of thought and feeling, that rounds itself into good every-day practice? You are kind to let me go on preaching, dear; you and John are younger than I, and John always came to me to be lectured. You have been very happy together in your home, which once looked beautiful to you."

"Yes, but times have changed so much. More style seems now a necessity."

"And every year, nay, almost every month, some luxury or convenience is added to the attractions of your house or grounds."

"But it is such drudgery to plan and contrive in my housekeeping, and in refitting dresses for myself and the girls. I want them to look genteelly, and it takes so much time that I hardly practice my music at all, and music is so elevating."

"I know it dear; you have to choose between music and boucées. I know what it is to deny one's self the pursuit of congenial studies and occupations. But you are very successful in all you undertake, that ought to be some satisfaction; and perhaps some qualities of mind and heart are developed by these very labors we are so apt to call drudgeries, better than by other means."

"But there is such a free feeling in cutting into new cloth, and handling the fresh material. It seems quite mean to be turning, and piecing, and covering."

"Is it mean to be scantily furnished with money? And does true nobleness always and only go with wealth? You do not think so. Albert and John are generous and high-minded men. They have both had opportunities of becoming rich, at the expense of principle. I pray you do not lose John's respect by letting him suppose you would honor him more were he a man of wealth. You know his devotion to you, and I have thought he had a sad look lately."

"Have you? He was with me at Cousin Edith's. He took Emma and me over in a coach. And when I said I could hardly bear to go back to our poor little home, he said, 'Well run in and see Martha awhile; so I came.' And you have taken my talk very kindly. Indeed, I am grieved that you should be unhappy. I want you to take some brighter views of every-day life, even that part of it which is filled with labor. But how could you speak disparagingly of your home before Emma, when a house like yours would appear beautiful to her?"

"O yes; but Emma cannot think of having things fashionable. It is out of the question for her."

"And you, Helen, would be more happy if you put it out of the question for yourself, when you desire what it would be inconsistent for John to allow. Emma would prize beautiful surroundings as highly as any one I know. With her cultivated mind, and exquisite taste, what delight she would experience with Edith's library and drawing-rooms. How did she appear coming home?"

"She did not seem unhappy."

"Dear Emma; she is a true soul. But Helen, what has become of your pleasant fancies? I used to find you singing about your house, as happy as if all your dreams had become true."

"I don't know. Things lose their

freshness, and I have to resort to so many contrivances."

"And you give everything such a grace that you have often reminded me of Cowper's sentiment in the passage beginning,—

"There is a pleasure in poetic pain." The poet tries one mode of expression and then another; this word, and that, in order fully to clothe his ideas, and produce the rhythm and the rhyme; and so the poem grows by his effort. And you, by happy contrivances, in all the different departments, have made your house a pleasant study. A good deal of the poet and the artist are visible in your housekeeping."

"Mine?"

"Yes, dear, I really think so; and I am sure John does. To be sure you cannot pursue painting and music as you would love to do, but the artist, nature is

INSURANCE DEPARTMENT.

LIFE INSURANCE is an assistance to every man, because it provides an inheritance for his family, or gives him a support in his old age. The man who says that he is not in want of such assistance, because he has got property and is going to keep it, does not realize his true condition. The tenure of property is as precarious as the tenure of life. We are sure to lose one, are likely to lose both. All the depths through which the experiences of men pass, are made from the fact that riches fly away!

Any great city shows evidences of this truth in the names that appear and then disappear in its business streets, every year. Men are trying to hold on to the money they have accumulated. But a thousand invisible hands are upon the cord pulling it gradually and steadily; it slips a little and a little in their hold; they are more on the alert than ever, when, suddenly, it is gone!

Then goes support and comfort for wife and children; then home and business is broken up; and if courage and friends are left, we must begin again the labors of life, with fewer years to accomplish them in than before.

An agent of the Equitable Life Assurance Society, who has done more good than can be estimated, by his success in persuading people to take the assistance which life insurance offers, says, that men in good circumstances always reply to him, at first, that they don't want insurance, because they are able to take care of themselves, but there is a neighbor next door who needs it, and ought to have it! "An experience of a few years," says this agent, "has convinced me that every man needs this assistance, sooner or later; and that there is no escape for any one from the necessity of life insurance."

The Secular World.

LATEST NEWS.

The British Houses of Parliament were re-opened on the 6th inst., the royal speech being delivered by a commission. We make the following extracts—

I greet you cordially on your assembling for the discharge of your momentous duties. I have satisfaction in announcing the maintenance of relations of friendship with foreign powers throughout the world. You were informed when I last addressed you that steps had been taken to prepare the way for dealing more effectively with the slave trade on the east coast of Africa. I have now despatched an envoy to Zanzibar, furnished with such instructions as appear to be best adapted to the attainment of the object in view. He recently reached his place of destination, and had entered into consultation with the Sultan.

My ally, the Emperor of Germany, who had undertaken to pronounce judgment as arbiter on the line of the water boundary, so long in dispute, under the terms of the treaty of 1846, has decided in conformity with the convention of the government of the United States, that the Haro channel presents the line most in accordance with the true interpretation of that treaty. I have thought it a course most befitting the spirit of international friendship and dignity of this country to give immediate execution to the award by withdrawing promptly from my partial occupation of the island of San Juan.

The proceedings before the tribunal of arbitration at Geneva, which I was enabled to prosecute, and in consequence of the exclusion of indirect claims preferred on behalf of the government of the United States, have determined in an award which in part established and in part repelled the claims allowed to be relevant. You will find in the course of time be asked to provide for the payment of the sum coming due to the United States under this award. My acknowledgments are due to the German emperor, likewise to the tribunal of Geneva, for the pains and care bestowed by them on the peaceful adjustment of controversies such as could not but impede the full prevalence of international good will in a case where it was especially to be cherished.

The principal discussion that ensued in both branches, was in reference to the Geneva arbitration passage, Derby in the Lords and Disraeli in the Commons, being especially severe in their remarks.

The epizootic has appeared in Sacramento.

There has been a heavy fall of snow at Madrid.

A Wisconsin Indian speared 150 trout in one day.

Thousands of cattle in the Nueces Valley are dying of hunger.

The Lake Superior region produced 15,174 tons of copper last year.

Professor Tyndall sailed from New York for Liverpool on the 8th.

Virginia is drawing large numbers of permanent settlers from the Northwest.

An Iowa paper boasts of weather "cold enough to make an Arctic bear wear pulse-warmers."

Judge Boardman has refused to grant a stay of proceedings in the Stokes case.

The Carlist insurrection in Spain is becoming formidable, judging from our latest dispatches.

Empress Caroline Augusta, widow of Emperor Francis I., and grandmother of the reigning Emperor, died Saturday, aged 81.

The Hudson River is entirely frozen over at Sing Sing for the first time in a number of years, and escaping prisoners can cross on the ice.

Henry W. Bigelow, a well-known and wealthy citizen of Chicago, committed suicide Saturday evening.

The Grand Council of the canton of Geneva has decided against the complete severance of Church and State.

A resolution was introduced in the Hungarian Deputies Saturday, urgently demanding the expulsion of the Jesuits from Hungary.

The proposed extra session of Congress is regarded by many as necessary, in order to complete the measures now awaiting action.

In the Spanish Cortes Saturday, the debate on the reorganization of the army ended with the adoption of a bill which makes military service compulsory on all.

The storm is heavy in Sacramento and San Joaquin valleys, and fears are entertained of floods. It is still raining heavily in all portions of the State.

The steamship Shenandoah, arrived at Spezzia, Friday. Admiral Alden and several officers in Naples were to have been received Sunday, by King Victor Emmanuel.

The new movement for the annexation of Brooklyn to New York City, finds favor with the people of both cities, and all the newspapers are now discussing the project.

The Rev. William Starrs, Vice-Chancellor of the Archdiocese of New York, died last week, at the rectory of St. Patrick's Cathedral in Mulberry street, near Prince.

The Boston Public Library was opened on the 9th for the first time on Sunday, under the order passed by the City Council. The privileges were enjoyed by an average attendance of about seventy-five persons.

Allen H. Lincoln, son of Rev. Heman Lincoln, of Newton Theological Institution, was instantly killed while coasting in that town on Wednesday last. He was a member of the Freshman Class of Brown University, and was at home spending the winter vacation.

Captain Christopher Crowell, of Hyannis, a well-known shipmaster, died on the 21st ult., on his voyage from Hong Kong to San Francisco, whither he was bound, to join his family. The cause of his death was paralysis, and his body was buried at sea.

Franklin B. Evans, charged with the murder of his niece, at Northwood, N. H., under most brutal circumstances, was found guilty, and sentenced to be executed on the third Tuesday of February, 1873, the laws of New Hampshire requiring that a year shall elapse between the time of conviction and execution.

The total defalcation by the absconding cashier, Shute, will reach nearly \$250,000 according to the report of Mr. Dearborn, the National Bank Examiner, of Nashua.

By the inundation of the Susquehanna railway property in the vicinity of Columbia is in danger, and coal on the banks of the stream is being washed away.

There was a collision Saturday evening between a passenger train running from Philadelphia to Pottsville, Pa., and a coal train, near Mount Carbon. A few persons were injured.

Says The Transcript, "the decided measures of the Board of Health have stopped the small-pox to such an extent that vaccination is virtually at an end."

It is stated that all the troops in the Southern States, except those in the fortifications, have been ordered to the vicinity of Salt Lake.

At 2 45 Sunday afternoon, a fire broke out in J. Newkirk's fire-brick and tile manufactory, corner of Vine and Davis streets, Philadelphia. The factory was damaged to the amount of \$25,000; insured for about \$22,000.

The new city hall of Chicago is to be adorned with a beautiful allegorical painting presented by the artists and staff of the London (England) Illustrated Graphic. The figures are life-sized, and will represent Sister Columbia rising from the Chicago ruins.

There was a shocking railway disaster Saturday morning on the North British Railway, about twenty-five miles from Edinburgh; two trains collided, killing nine persons instantly, and seriously wounding many others.

The final action of the committee of the French assembly on the constitutional questions creates considerable excitement in Paris, and will probably widen the breach between Thiers and the Assembly.

The Swiss Council of the State has stopped the salaries for three months of all priests who read from their pulpits an unauthorized papal brief, establishing a separate Bishopric for Geneva. The conference at Basel determined to create a grand Swiss Bishopric of dissidents from Rome.

The Collectors of Customs have been notified by the Secretary of the Treasury that the shipping act had been amended by Congress so that its provisions do not apply in the case of vessels bound to British North America possessions or West India Islands or Mexico.

Many English manufacturers, in view of the rapidly-advancing prices of coal and labor in England, are looking to this country as a favorable place for re-locating their works, especially such as manufacture largely for the market. Mr. Coats, the celebrated English thread maker, has already moved his establishment to Pawtucket, R. I., where he employs three hundred persons.

Ex-Governor Geary returned from New York, Friday evening, in apparent good health. About nine o'clock next morning, while breakfasting with his family and in the act of helping his little son, his head suddenly fell back, and before medical aid could be summoned he was dead. It is supposed that heart disease or apoplexy was the cause. Citizens are greatly excited, and much sorrow is expressed on all sides.

In the British Parliament, Friday, Bullion Cochran made a long speech criticising the treaty of Washington. He charged the Government with surrendering English honor, and sacrificing the interests of Canada. Percy Wyndham followed in condemnation of the treaty, and its results. Mr. Laing defended the policy of the government. He hoped the lesson the country had received in this Alabama business would be a salutary one for all nations. Jacob Bright introduced a bill to remove electoral disabilities from women.

FOR COUGHS, COLDS, AND THROAT Disorders, use Brown's Bronchial Trochocaps having proved their efficacy by a test of many years.

COLIC AND CRAMP are instantly cured by one dose of Dr. Miller's Magnetic Balm. Do not fail to keep a bottle in the house. 25 cts. is the price. See advertisement in this paper.

IN SPITE OF FLANNELS, COUGHS and colds will make a lodgment in the system. But they are not tenants at will. You can dispossess them with Hale's Honey of Horehound and Tar, in the time that takes a sherriff to execute a writ. C. C. Crittenton, No. 7 6th Avenue, Sold by all Druggists.

Pike's Toothache Drops cure in 1 minute.

PHYSICIANS' TESTIMONY.—The undersigned, practicing physicians and surgeons, certify that we have used and prescribed Dr. Ransom's Hives Syrup and Tolu, or Honey Syrup, and find it an excellent remedy for ordinary Coughs, Hoarseness, Bronchitis and Lung Affections.

J. A. Resseguie, E. S. Lyman, Geo. Munger, H. Mead, Theo. Mead, E. H. Gray, F. W. Root, O. B. Wilcox, J. Moti Throop, Levi P. Greenwood, residents of Madison Co., N. Y.

See advertisement in another column.

BURNETT'S COCOAINE IS THE BEST and CHEAPEST Hair Dressing in the world. It promotes the growth of the Hair, and is entirely free from all irritating matter. The name and title thereof is adopted as a Trade-Mark, to secure the public and proprietors against imposition by the introduction of spurious articles. All unauthorized use of this Trade-mark will be promptly prosecuted.

DON'T HAWK, HAWK, SPIT, SPIT, blow, blow, and disgust everybody with your Catarrh and its offensive odor, when Dr. Sage's Catarrh Remedy will speedily destroy all odor, arrest the discharge, and cure you. 614.

Marriages.

In East Boston, Jan. 25, at the residence of the bride's parents, by Rev. F. G. Morris, William L. Crocker to Miss Sarah E. B. Morris, daughter of Mr. and Mrs. W. L. Crocker, of East Boston.

In Everett, Feb. 5, by Rev. W. F. Mallick, Aaron B. Hoyt, of Cambridge, N. H., to Miss Sarah A. Dugg, of Everett, Mass.

In Groveland, Jan. 25, by Rev. C. Noyes, Elbridge M. Bichey to Mary A. Bourne, both of Groveland, N. H.

In Chicago, Jan. 25, by Rev. Daniel Richards, Andrew J. Gallor to Miss Lizette Badger.

In Seattle, at the residence of the bride's father, by Rev. C. S. Nutter, Preston Pratt, of Weymouth, to Miss Melina C. Farver.

In Gorham, Me. Jan. 26, at the residence of the bride's father, by Rev. P. Higgins, Miss Maria A. Redon to Miss Abbie A. Frost.

In West Milford, Jan. 26, by Rev. D. Waterhouse, Samuel J. Bradley, of Gorham, to Miss Maria E. Millett, of West Milford.

In Gorham, Me. Jan. 26, by Rev. W. C. Chase, Rev. W. C. Bartlett to Miss Emma May Downing, both of Lake Umbagog, Me.

In Haverhill, N. H. Dec. 31, by Rev. J. Hooper, Rev. Amos Merrill, of Stark, N. H., to Mrs. A. C. Martin, of Lawrence, Mass.

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SHORTS—27.00 @ \$25.00 per ton.
FEED—27.00 @ \$25.00 per ton.
REED—Timothy, Herd's Grass, \$3.75 @ \$4.00; Red Top, \$2.25 @ \$2.50 per sack; R. I. Bent, \$3.00 @ \$3.50; Havel, \$1.12 @ 1.25 per lb.
APPLES—\$17.50 @ \$18.00; Lard, 85c @ 95c; Hams @ 11c.
BUTTER—22 @ 35c.
CHEESE—Factory, 14 @ 16c; Dairy, @ 10c.
EGGS—38 @ 40 cents per doz.
HAY—Eastern pressed, \$25.00 @ \$26.00 per ton; Potatoes, \$1.00 @ 1.00 per bushel.
BEANS—Extra Pea, \$2.25 @ \$4.00; medium, \$2.00 @ 2.50 bushel.
POULTRY—15 @ 20 cents @ 25c.
LEMONS—\$2.00 @ \$2.50 per box.
CARROTS—75 @ 80c bushel.
TURNIPS—75 @ 80c bushel.
CABBAGE—\$3.00 @ 3.50 hundred.
BEETS—\$1.00 @ 1.25 per bushel.
ONIONS—\$3.00 @ 4.00 @ 5.00 bushel.
MARROW SQUASH—\$2.50 @ 3.00 @ 4.00 cwt.
HERBARD SQUASH—\$4.00 @ 5.00 cwt.
CRANBERRIES—\$3.00 @ 4.00 per bushel.
REMARKS—For choice brands of Flour there is a firmer feeling, and 20 cents advance. Grass Seed is a shade firmer. Onions \$1 higher @ 10c. Vegetables are generally at steady prices.

A ragged newboy paid a delicate compliment to a pretty young lady who bought a paper of him. "Poor little fellow," said she, "ain't you very cold?" "I was, ma'am, before you passed?"

Deserve friends and you will have them. The world is teeming with kind-hearted people, and you have only to carry a kind sympathetic heart in your own bosom to call out goodness and friendship from others.

Man often weeps in his sleep. When he awakes he scarce remembers that he has shed tears; so regard life. In the second thought will no longer know that thou hast wept in the first.

A freedman's teacher writes of a colored woman who, having learned her alphabet, said, "Now I want to learn to spell Jesus, for 'pears like the rest will come easier if I learn to spell the blessed name first."

An evidence of the ability of the Japanese mind is seen in the rapid progress of a young Jap at Berlin who mastered the German language in five months, and in six months prepared himself in Latin and other studies for a triumphal examination on entering the university.

REASONS WHY THE PAIN-KILLER

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